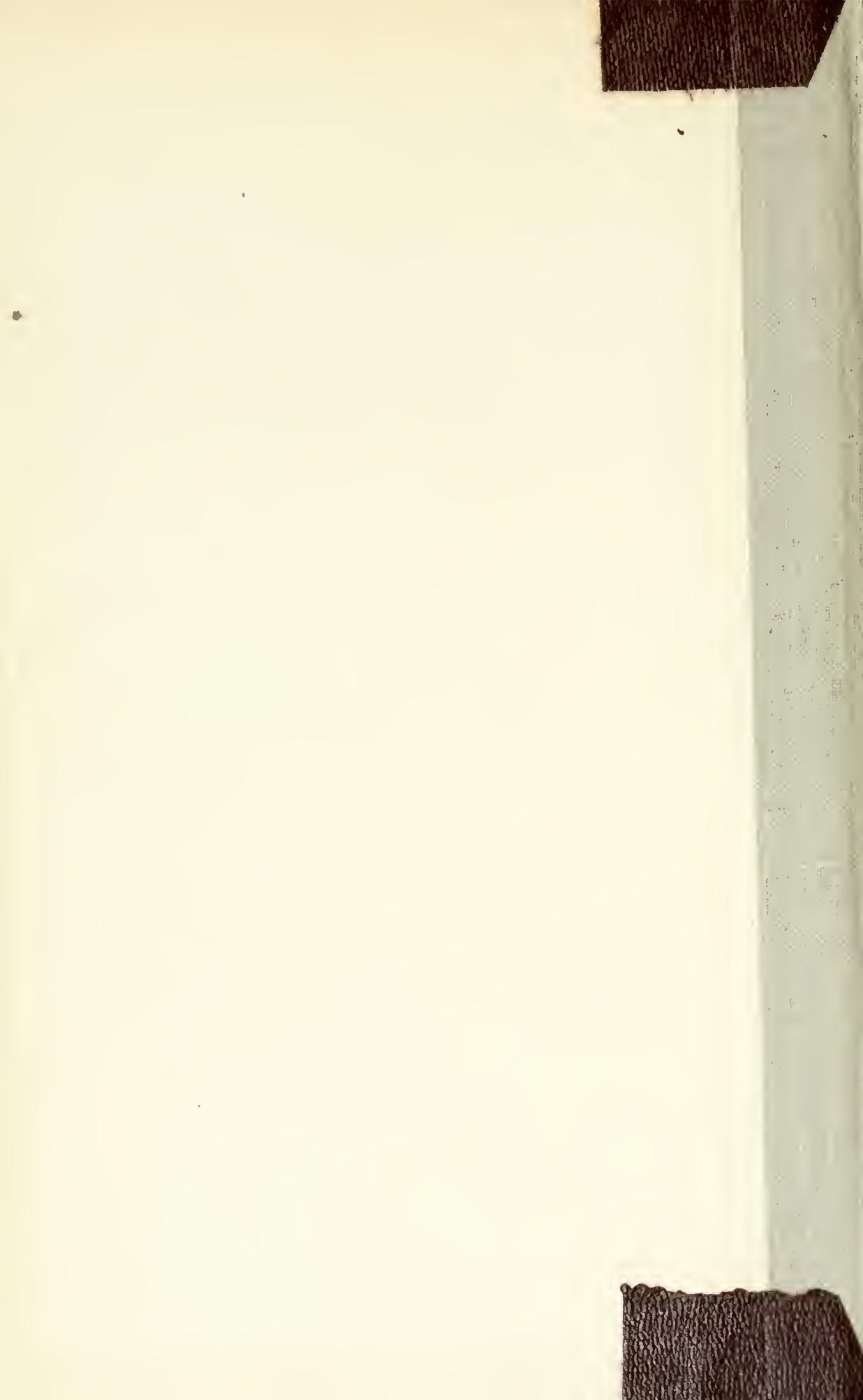


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The Sowdome of Babylone.

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ENGLISH CHARLEMAGNE ROMANCES.

PART V.

The Romaunce of
The Sowldone of Babylon

and of

Ferumbras his Sone who conquerede Rome.



RE-EDITED

FROM THE UNIQUE MS. OF THE LATE SIR THOMAS PHILLIPPS,

with Introduction, Notes, and Glossary,

BY

EMIL HAUSKNECHT, PH. D.

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INTRODUCTION.

THE exploits of Charles the Great, who by his achievements as conqueror and legislator, as reformer of learning and missionary, so deeply changed the face of Western Europe, who during a reign of nearly half a century maintained, by his armies, the authority of his powerful sceptre, from the southern countries of Spain and Italy to the more northern regions of Denmark, Poland, and Hungary, must have made a profound and unalterable impression in the minds of his contemporaries, so that for centuries afterwards they continued to live in the memory of the people. Evidence of this high pitch of popularity is given by the numerous *chansons de geste* or romanees, which celebrate the deeds, or are connected with the name, of the great and valiant champion of Christendom.

It is true that the sublime figure of Charlemagne, who with his imaginary twelve peers perpetually warred against all heathenish or Saracen people, in the romanees of a later period, has been considerably divested of that nimbus of majestic grandeur, which the composers of the earlier poems take pains to diffuse around him. Whereas, in the latter, the person of the Emperor appears adorned with high corporeal, intellectual, and warlike gifts, and possessed of all royal qualities ; the former show us the splendour of Royalty tarnished and debased, and the power of the feudal vassals enlarged to the prejudice of the royal authority. Roland, in speaking of Charlemagne, says, in the *Chanson de Roland*, l. 376 :—

“ Jamais n'iert hum qui encuntre lui vaillet,”

and again the same Roland says of the Emperor, in *Guy de Bourgogne*, l. 1061 :—

“ Laisssomes ce viellart qui tous est assotez.”

This glorification of the great Christian hero took its rise in France, but soon spread into the neighbouring countries, and before long Charlemagne was celebrated in song by almost all European nations. Indeed, there are translations, reproductions, compilations of French Charlemagne romances to be met with in Italy, Spain, and Portugal, as well as in Scandinavia and Iceland. Even in Hungary and Russia these *chansons* of the Charlemagne cycle seem to have been known.¹

A full account of almost all Charlemagne romances will be found in Gaston Paris's exhaustive work of the *Histoire poétique de Charlemagne* (Paris, 1865), and in Léon Gautier's *Epopées françaises* (Paris, 1867).

Of all the Charlemagne romances, that of Fierabras or Ferumbras has certainly obtained the highest degree of popularity, as is shown by the numerous versions and reproductions of this romance, from the 13th century down to the present day.

When the art of printing first became general, the first romance that was printed was a prose version of *Fierabras*; and when the study of mediæval metrical romances was revived in this century, the *Fierabras* poem was the first to be re-edited.²

The balm of Fierabras especially seems to have been celebrated for its immediately curing any wound; we find it referred to and minutely described in Florian's *Don Quichotte*, I. chap. 10. The scene of Fierabras challenging to a combat the twelve peers of France, and of his vaunting offer to fight at once with six (or twelve) of them,³ must also have been pretty familiar to French readers, as the name of Fierabras is met with in the sense of a simple common noun, signifying "a bragging bully or swaggering hector."⁴

Rabelais⁵ also alludes to Fierabras, thinking him renowned enough as to figure in the pedigree of Pantragruel.

In 1833, on a tour made through the Pyrenees, M. Jomard wit-

¹ *Histoire Poét.*, p. 133-4.

² Gautier, *Epopées*, ii. 308.

³ Cf. the French *Fierabras*, l. 84; *Sir Ferumbras*, l. 102; *Sowdone*, l. 1067.

⁴ Thus in *Scarron*, *Gigant*, iii.

⁵ *Pantagruel*, ii. chap. 1.

nessed a kind of historical drama, represented by villagers, in which Fierabras and Balan were the principal characters.¹

That in our own days, the tradition of Fierabras continues to live, is evident from the fact, that copies of the Fierabras story, in the edition of the *Bibliothèque Bleue*, still circulate amongst the country people of France.² There is even an illustrated edition, published in 1861, the pictures of which have been executed by no less an artist than Gustave Doré. And like Oberon, that other mediæval hero of popular celebrity,³ Fierabras has become the subject of a musical composition. There is an Opera *Fierabras* composed by Franz Schubert (words by Joseph Klopfer) in 1823, the overture of which has been arranged for the piano in 1827, by Carl Czerny.⁴

The different versions and the popularity of the present romance in France, Italy, Spain, and Germany, having been treated in the Introduction to *Sir Ferumbras*, we need not repeat it again here.⁵ As to the popularity of the *Fierabras* romance in the Netherlands, the following passage from Hoffmann, *Horæ Belgicæ* (Vratislaviae, 1830), I. 50, may be quoted here⁶ :—

"Quam notæ Belgis, sec. xiii. et xiv., variæ variarum nationum fabulæ fuerint, quæ ex Gallia septemtrionali, ubi originem ceperunt, translatæ sunt, pauca hæc testimonia demonstrabunt:— in exordio Sidraci:—⁷

‘Diekent hebbie de gone ghescouden,
die hem an boeken houden
daer si cleene oerbare in leren,
also sijn jeesten van heeren,
van Paerthenopeuse, van Amidase,
van Troijen ende van *Fierabrasiæ*,
ende van menighen boeken, die men mint
ende daer men liel oerbaren in vint,

¹ See the most interesting account of this piece and its curious manner of representation in *Histoire Littéraire de la France*, xvii. 720-21.

² Gautier, *Epopées*, ii. p. 308; and *Histoire Poétique*, p. 99.

³ See *Huon de Bourdeau*, edd. Guessard and Grandmaison, p. xxxviii.

⁴ See G. Nottebohm, *Thematisches Verzeichniss der im Druck erschienenen Werke von Franz Schubert*. Wien, 1874.—Op. 76.

⁵ Cf. besides, *Histoire Poétique*, pp. 97, 143, 155, 214, 251; *Epopées françaises*, ii. pp. 307-9; and the *Préface* of the French edition of *Fierabras*.

⁶ See also Mone, *Uebersicht der niederländischen Volksliteratur älterer Zeit*. Tübingen, 1836. p. 56.

⁷ Cf. Warton, *Hist. of Eng. Poetry*, 1824, vol. i. pp. 147-8.

ende dat als leghene es ende mere,
ende anders en hebben ghene lere,
damme vechten ende vrouwē minnen
ende lant ende steden winnen”—

“Nec rarius tanguntur fabulæ de Carolo Magno, *Speculum Historiarum*, IV. 1. xxix (cf. Bilderdijk, *Verscheidenh*, I. D. bl. 161-2) :—

‘Carel es meniehwær beloghen
in groten boerden ende in hoghen,
also boerders doen ende oec dwase,
diene beloghen van *Fierabrase*,
dat nie gheseide noeh en was
die seone walsee valsee poeten,
die mer rinnen dan si weten,
belieghen groten Caerle vele
in sconen worden ende bispele
van *Fierabrase van Alisandre*,
van *Pont Mautrible* ende andre,
dat algader niet en was’

That the *Fierabras* romance must have been well known and highly popular in England and Scotland, may be gathered from the numerous references to this poem in various Middle English works.

Thus the whole subject of the *Fierabras* romance is found in the following passage, taken from *Barbour's Bruce*, ed. Skeat, 3, 435 ss., where the King is described as relating to his followers :—

“Romanys off worthi Ferambrace,
That worthily our-eorlomyn was
Throw the ryght douchty Olywer ;
And how the duz Peris wer
Assegyt intill Egrymor,
Quhar King Lawyne lay thaim befor
With may thowsandis then I can say.
And bot elewyn within war thai,
And a woman ; and wa sa stad,
That thai na mete thar within had.
Bot as thai fra thair fayis wan.
Y heyte, sua contenyt thai thaim than ;
That thai the tour held manlily,
Till that Rycharde off Normandy,
Magre his fayis, warnyt the king.
That wes joyfull off this tithing :
For he wend, thai had all bene slayne.
Tharfor he turnyt in hy agayne.
And wan Mantrybill and passit Flagot :
And syne Lawyne and all his flot
Dispitusly discumfyte he :
And deliueryt his men all fre,
And wan the *naylis*, and the *sper*,
And the *croune* that Ihesu eouth ber ;

And off the *croice* a gret party
He wan throw his chewalry."¹

In his poem of *Ware the Hawk*, Skelton (ed. Dyce, I. 162) cites *Syr Pherumbras* as a great tyrant. He also refers to him in one of his poems against Garnesche, whom he addresses with the following apostrophe :—

"Ye fowle, fers and felle, as Syr Ferumbras the ffreke."

The story of the combat between Oliver and Ferumbras is alluded to by Lyndsay, in his *Historie of ane Nobil and Wailzeand Squyer, William Meldrum*, ed. Hall, ll. 1313-16 :—

" Roland with Brandwell, his bricht brand,
Faucht never better, hand for hand,
Nor Gawin aganis Golibras,
Nor Olyver with Pharambras."

The tale of the fortified bridge of Mauntrible seems also to have been very well known in England and Scotland. In the *Complaint of Scotland*, ed. Murray, p. 63, we find the *Tail of the Brig of the Mantrible* mentioned among other famous romances. In his lampoon on Garnesche, Skelton describes his adversary as being more deformed and uglier than

" Of Mantryble the bryge Malchus² the murryon."

As has already been mentioned, amongst all the Charlemagne romances the (originally French) romance of *Fierabras* is remarkable as being one of the first that was rescued from the dust of libraries ; and it is worthy of note, in connection with it, that the first printed version was not a French, but a Provençal one, which was published not in France, the birth-place of the romance, but in Germany.

The manuscript of this Provençal version having been discovered by Lachmann in the Library of Prince Ludwig von Oettingen-

¹ It is worthy of notice that the account of the Fierabras romance as given by Barbour, may be considered, on the whole, as identical with the subject of the French *Fierabras* or the English *Syr Ferumbras*, but not with the *Sordan*, as there is no mention made of the combat before Rome, nor any trace of what makes up the first part of the *Sordan*. But the spelling *Lawyn* for *Balan* agrees with the spelling of the same name in the *Sordan*. As to the reliques mentioned in the passage above, they differ from all other versions.

² In the *Sordan* the Bridgewater is called *Alagolofre* : cf. Index of Names.

Wallerstein,¹ somewhere about the year 1820, the poem was published in 1829 by Immanuel Bekker.²

Raynonard, who drew attention to this edition of the poem in the *Journal des Savants*, March 1831, supposed this Provençal version to be the original.

Soon after Fauriel discovered at Paris two MSS. of the romance in French, and a third French MS. was found in London,³ by Fr. Michel, in 1838.

In 1852 Fauriel gave an account of the poem in the *Histoire Littéraire de la France, par les religieux bénédictins de la congrégation de Saint-Maur . . . continuée par des membres de l'Institut*, vol. xxii. p. 196 *et seq.*, where he also investigated the question of the originality of the two versions, without arriving at a final solution; as from the comparison of the French and the Provençal version, no conclusion as to the original could be drawn in favour of either of the two poems.⁴

As early as 1829 Uhland and Diez had expressed their opinion, that in all probability the Provençal poem was to be looked upon as a reproduction of some French source;⁵ and in 1839 Edelestand du Méril, in France, had pointed out the French poem as the original of the Provençal version;⁶ Guessard in his lectures at the Ecole des Chartes, at Paris, had also defended the same opinion; when in 1860, the editors of the French *Fierabras*⁷ finally and irrefutably proved the impossibility of considering the Provençal poem as anything but a translation of a French original.

¹ This MS., consisting of 71 parchment leaves in 4to, with coloured initials at the beginning of each rhyme-strophe, had formerly been in the possession of "Majoris Monasterii congregatio[n]is Sancti Mauri," at Paris. Having passed through many hands during the French Revolution, it finally came to the Library of Wallerstein.

² Der Roman von Ferabras, provenzalisch. Berlin, 1829.

³ British Museum, MS. Reg. 15. E. vi.

⁴ Cf. also the *Préface* of the French *Fierabras*, p. iv.

⁵ See *Leben und Werke der Troubadours*, by Friedrich Diez, Zwickau, 1829, p. 613 note, and *Berliner Jahrbücher für wissenschaftliche Kritik*, 1831.

⁶ In a footnote to his *Histoire de la Poésie scandinave*, p. 183, where he says:—"Le roman de Ferabras, publié à Berlin par M. Bekker, est . . . évidemment traduit du français, et en a conservé trop de formes et d'expressions pour avoir la moindre valeur grammaticale."

⁷ *Fierabras chanson de geste*, edd. Krœber and Servois, in the collection of the *Antiques Poètes de la France*.

In 1865, Gaston Paris, in his *Poetical History of Charlemagne*, pointed out that what we have now of the *Fierabras* romance must be looked upon as a very different version from the old original *Fierabras* (or *Balan*) romance, the former being indeed only a portion, considerably amplified and in its arrangement modified, of the old poem, the first portion of which has been lost altogether. Gaston Paris had been led to this supposition by the rather abrupt opening of the *Fierabras*, which at once introduces the reader *in medias res*, and by the numerous passages of the *Fierabras*, which contain allusions and references to preceding events; several of which, being obscure and inexplicable from the context of the *Fierabras* itself, can only be explained by assuming the existence of an earlier poem.

The main subject of the old *Balan* or *Fierabras* romance may be given as follows:—"The Saracens having invaded Rome and killed the Pope, Charlemagne sends, from France, Guy of Burgundy and Richard of Normandy to the rescue of the city, and follows himself with his main army. After a fierce combat between Oliver and Ferumbras, the city is delivered from the Saracens, and a new Pope established."¹

¹ For a more detailed analysis, see *Histoire Poét.*, p. 251, and cf. the account given of the old *Fierabras* or *Balan* romance by Philippe Mousket, ed. Reiffenberg, Bruxelles, vol. I. v. II. 4664—4716, which runs as follows:—

- | | |
|------|---------------------------------------------------------------------------------------------------------------------------------------|
| 4664 | Puis fu Roume par force prise
et la gent destruite et ocise
et li apostole ocis
Castiaus-Mireors ars et pris |
| 4668 | et toute la eité bruie.
li dus Garins et sa mesnie
entrerent en Castiel-Croisant,
quar Sarrasin, Ture et Persant |
| 4672 | amenerent trop grant compagnie
et devers Surie et d'Espagne ;
si furent erezien dolant,
et manderent tot maintenant |
| 4676 | soucours al bon roi Charlemainne
ki sa fieste en France demainne,
et li rois en eele besogne
lor tramist Guion de Bourgogne, |
| 4680 | ki nouviaus chevaliers estoit
et des jovenes enfans avoit
devant cou la couronne prise.
et soucoururent sans faintise |

Of all the events related in the old *Balan* romance, there is but one which is contained in the *Fierabras* poem, viz. the combat between Oliver and Ferumbras, and even this has been greatly modified in consequence of the composer's transferring the scene of action from Italy to Spain. All the other events related in the *Fierabras*, the love of Floripas and Guy, the capture of the twelve peers, their being besieged in the castle of Agremor, and their deliverance by Charlemagne, and the ultimate wedding of Floripas and Guy are altogether wanting in the original *Fierabras* [Balan] romance.

Therefore Gaston Paris was right in saying that the *Fierabras* poem contained only the second part of the earlier poem, the first part of which had not come down to us.

Now it seemed as though this view, which had been clearly

- 4684 lor bon roi en la tiere estrange
u il n'orent ni lin ni lange.
en France estoient revenu
et soujourné et bien péu,
4688 mais à cel soucours le tramist
li rois, ki moult s'entremist,—
et si tramist de Normendie
Ricart à la ciere hardie,
4692 si repr dirent li Mireour :
et dus Garins vint à l'estour,
ki tint Pavie en quité
s'ot bien Castil-Croisant gardé,
4696 et Karles ot sa gent mandée,
si vinrent de mainte eontrée,
quar il lor faisoit tant de biens,
qu 'à ses amis ne faloit riens.
4700 si trest vers Rome li bons rois
et fist as paiens moult d'anois.
dont se combati Oliviers
a Fierabras ki tant fu fiers ;
4704 d'armes l'outra, si reconquist
les .ii. barius qu'à Rome prist,
si les gieta enmi le Toivre
por çou que plus n'en péust boivre ;
4708 quar c'est bausmes ki fu remés
dont Ihesu Cris fu embaumés.
puis furent mort tot li paien
et mis en Roume erestien,
4712 si ot autre apostoile fait
et Karles s'en revint à hait,
si gratia Dieu et St. Pierre,
que recouvrée ot sa kaiere,
4716 sonjourner vint dont à Parise . . .

demonstrated and generally adopted, would have to undergo a thorough modification on the discovery of a new *Fierabras* Manuscript in Hanover. Professor Gröber, having been informed of the existence of that MS. by Professor Tobler, published from it, in 1873, the poem of the *Destruction de Rome*,¹ which in that MS. precedes the *Fierabras* romance.² In his Address to the Assembly of German Philologists at Leipzig,³ the same scholar attempted to show that this poem represented the first part of the earlier *Balan* romance.

This supposition, however, can only be accepted with reserve, and needs a great modification, as by no means all the references to previous events contained in the *Fierabras* receive explanation in the *Destruction*, although all such previous events must have been narrated in the original *Balan*. Moreover, one of these allusions in the *Fierabras* is in direct contradiction to the contents of the *Destruction*.

Thus ll. 2237 *et seq.* of the *Fierabras*:⁴—

" .i. chevalier de France ai lontans enamé :
Guis a nom de Borgoigne, moult i a bel armé ;
Parens est Karlemaine et Rollant l'aduré.
Dès que fui à Romme, m'a tout mon euer emblé,
Quant l'amirans mes peres fist gaster la cité,
Lueafer de Bandas abati ens ou pré,
Et lui et le cerval, d'un fort espiel quarré,"

where Floripas declares that she has seen Guy before Rome when defeating Lukafer, widely differ from the account given in ll. 1355 *et seq.* of the *Destruction*, where Guy does not arrive at Rome until after the departure of Laban's army to Spain.

In the *Destruction* no clue is given which would enable us to explain why Charles should be constantly applying to Richard in the *Fierabras* (ll. 112 *et seq.*) for information about Fierabras, or why Richard, in particular, should know more about Fierabras than any one else. There is no mention in the *Destruction* of Richard chasing

¹ *Romania*, ii. 1873, pp. 1—48.

² Cf. *Jahrbuch für romanische und englische Sprache und Literatur*, edd. Lemcke, vol. xiii. p. 111.

³ Printed in *Verhandlungen der 28sten Versammlung deutscher Philologen und Schülsmänner in Leipzig*. Leipzig, 1873, p. 209 *et seq.*

⁴ Corresponding to ll. 1410 *et seq.* of the Ashmole *Ferumbras*.

the Emir before him in the plain of Rome, to which event ll. 3708-9 of the *Fierabras*¹ clearly refer.

"Richars de Normendie au courage aduré,
Qui eacha l'amirant devant Romme ens el prē."

The allusion contained in l. 2614,²

". . . "Richart de Normendie,
Cil qui m'ocist Corsuble et mon oncle Mautrie,"

where Richard is said to have slain Corsuble and Mautrie, the uncle of Floripas, is not cleared up by the *Destruction*, as in the three passages, where Richard is mentioned there (ll. 246, 288, 541), he does not play an active part at all, whereas from Mousket's analysis of the original *Fierabras* [*Balan*] romance, we know how important a part Guy and Richard played in the old poem.³ There Richard and Guy being sent off by Charlemagne as a first succour to the oppressed Romans, succeeded in delivering Château-Miroir, which had been seized by the Saracens. The story of the combat around Château-Miroir, as related in the *Destruction*, ll. 593 ss., is thoroughly different,⁴ as besides other variations, there is neither Richard nor Guy concerned in it.

Therefore, as the contents of the *Destruction* are not identical with Mousket's analysis of the old *Balan* romance, and as several passages alluding to events previously described are left unexplained in the *Destruction*; and as there is even an instance of the *Destruction* being in contradiction to the *Fierabras*, the poem of the *Destruction de Rome* cannot be said to be identical with the first part of the *Balan* romance.⁵

¹ Cf. *Sir Ferumbras*, ll. 8192-3.

² Cf. also l. 2784 and *Sir Ferumbras*, ll. 1860 and 2059.

³ See above, p. xi. footnote, and *Histoire Poétique*, p. 251.

⁴ Cf. Greber, *Verhandlungen*, pp. 217-18.

⁵ The following differences between the *Destruction* and the narration of Philippe Mousket are worthy of note:—

(i) the combat around Château-Miroir is described in a different manner in the two poems.

(ii) the scene of action, which at the end of the *Destruction* is transferred to Spain, remains, according to Philippe Mousket, in the neighbourhood of Rome for the whole time.

(iii) Guy of Burgundy and Richard of Normandy play a most important active part before Rome, according to Ph. Mousket, whereas in the *Destruction* this is not the case.

Now, as to the last two items, they must have been in the original such as

The Provençal version and the *Destruction* are each printed from unique MSS., the latter from the Hanover MS., the former from the Wallerstein MS. Of the French *Fierabras* there are seven MSS. known to exist.

a = the MS. of the Bibliothèque Nationale at Paris, Supplém. franç., No. 180, which has been followed throughout by the editors of the French *Fierabras*, who in cases of evident errors or lacunæ of this MS., consulted the three following MSS. :

b = the MS. of the Biblioth. Nationale, Lancelot, 7566³³.

c = the MS. of the British Museum, MS. Reg. 15. E. vi.¹

d = the MS. of the Vatican Library, Regina 1616.

D = the MS. in possession of M. Ambroise-Firmin Didot, a small fragment of which has been printed by Gautier, *Epopées fr.* ii. 307.

E = the Escorial MS., a description of which, together with the variations, has been given by Knust, in the *Jahrbuch für romanische und englische Sprache und Literatur*, vol. ix. p. 43 *et seq.*

H = the Hanover MS., which also contains the *Destruction de Rome*. It has been described by Professor Græber in the *Jahrbuch*, xiii. p. 111.

they are related by Ph. Mousket. For only thus some obscure passages of *Fierabras*, of which even the *Destruction* affords no explanation, are cleared up. Thus, *Fierabras*, l. 1049,

“Près fu du far de Rome, ses a dedens jetés”—

which is in contradiction to the *Destruction*, is explained by ll. 4705-6 of Mousket's account (see above). Only Mousket relates that Floripas has seen Guy before Rome (*Fierabras*, l. 2240; Ashmole *Ferumbras*, l. 1413), and that Richard took part at the combat there. Therefore the account as given by Ph. Mousket, agreeing with what must have been the contents of the old original, is based on a version older than the *Destruction*, which exhibits significant differences.

These differences between Mousket and the *Destruction*, as well as the fact that several references to preceding events contained in *Fierabras* remain unexplained by the *Destruction*, were some of the reasons which led me in my *Dissertation*, pp. 41—49, to consider the *Destruction* as a poem written by another author than that of the *Fierabras*. In order to clear up the allusions to preceding events contained in the *Fierabras*, the very beginning of which necessarily requires some explanatory account—a circumstance which also gave rise to the ‘episode’ of the Provençal version—the *Destruction* was composed as a kind of Introduction to the *Fierabras*, whereby it happened that some allusions remained unexplained.

¹ For a description of this magnificent MS., see *Sir Ferumbras*, p. vi, footnote.

As to the English *Fierabras* romances, there are two versions known to exist:¹ the poem of *Sir Ferumbras* contained in the Ashmole MS. 33² and the present poem.

In the following we shall attempt to point out the differences of these two versions, and to examine whether there is any relationship between the English and the French poems, and if possible to identify the original of the former.

A superficial comparison of the English poem of *Sir Ferumbras* with the French romance *Fierabras* (edd. Kroeber and Servois) will suffice at once to show the great resemblance between the two versions. In my *Dissertation* on the sources and language of the *Sowdan of Babylone* (Berlin, 1879) I have proved (pp. 30—40) that the Ashmolean *Ferumbras* must be considered as a running poetical translation of a French original. Since Mr. Herrtage, in the Introduction to his edition of the Ashmole MS. 33, has also pointed out the closeness with which the translator generally followed the original, which he believes to belong to the same type as the *Fierabras*, edited by MM. Kroeber and Servois. “The author has followed his original closely, so far as relates to the course of events; but at the same time he has translated it freely, introducing several slight incidents and modifications, which help to enliven and improve the poem. That he has not translated his original literally, is shown by the fact that the French version consists of only 6219 lines, or allowing for the missing portion of the Ashmole MS., not much more than one-half the number of lines in the latter, and that too, although he has cut down the account of the duel between Oliver and Ferumbras from 1500 to 800 lines, by leaving out Oliver’s attempts at converting the Saracen, Charlemagne’s prayers, &c.”

Now, in my opinion, we ought not to lay too much stress on the fact that the number of lines in the two versions differs, as all translators of poetical works, who wish to follow their original as closely as possible, will easily be able to render it ‘literally’ as long as they write in prose. But adopting a poetical form for their translation, and still pursuing their intention of a close rendering of their original,

¹ Cf. Warton, *Hist. of Eng. Poetry*, ii. 197-8.

² Edited for the E. E. T. S. in 1879, by S. J. Herrtage, B.A.

they must needs be more diffuse, and the consideration of rhythm and rhyme will compel them sometimes to abandon a quite literal translation, and to be content with a free reproduction. This is also the case with the author of *Syr Ferumbras*, who, notwithstanding the many passages where the French text is not given ‘literally,’ must be considered as a close rhymed translation of the French poem. The only liberty which we see the English author take sometimes, consists in contracting or amalgamating together those *couplets similaires*,¹ or strophes which contain repetitions.

But not always did the author thus give up his plan of rendering his original closely: occasionally he has such repetitionary lines in the same place as the French poem, as, for instance, in ll. 130 *et seq.* corresponding to *Fierabras*, ll. 125 *et seq.*

The closeness and literalness of his translation is well exemplified by his introduction in an English dress of a great many French words which are unknown, or at least of a most rare occurrence, in English, and which in his translation are found in the same place and context, where the French text has them. This will be best illustrated by juxtaposing the corresponding phrases of the two versions.

Ashmole *Frrumbras*.

- 312 Hit ys rewarded ous two betwyne þat Olyuer schal wende
and take þe batail
330 *Mercy*, quaþ he to kyng Charles
369 þat paynede crist
388 Er y remurie me of þis place
399 y chalenge wiþ þe to fizt
457 *Parfay*, ansuerde erld O.
533 þat he ne . . . maden ȝelde his
body to him *creaunt*
537 wiþ my swerd *trenchaunt*
538 *Sarsyns*, said erld O.
551 long man in *fourchure*
558 a ful gret pite, etc.

French *Fierabras*.

- 301 ‘Nous jujon Olivier, si l'avons
esgardé Qu'il fera la bataille
au païen deffaé.’
333 ‘As piés le roy se jete, merehi li
a priié.’
377 ‘— dont vos Diex fu penés.’
392 ‘Ains que je m'en remue . . .’
402 ‘— je te voel *calengier*’
449 ‘*Par foi*, dist Oliviers . . .’
548 ‘se Roland s'i combat, ne faice
recreant’
553 ‘. . . à m'espée *treneant*’
554 *Sarrazins*, dist li quans . . .
579 Il ot *l'enfourcēure* grant
586 j'ai de toi *grant pité*, etc.

¹ Cf. Gautier, *Epopées Françaises*, i. 221.—“Rien n'est plus fréquent, dans la Chanson de Roland et dans nos poèmes les plus anciens, que la répétition double, triple et même quelquefois quadruple, de certains couplets. Cette répétition n'a pas lieu dans les mêmes termes, ni surtout avec les mêmes rimes. Tout au contraire, la même idée est reproduite en vers différents, munis d'assonances ou de rimes différentes.”

751 haue <i>mercy</i> of me, <i>iantail knyȝt</i>	1494-5 — <i>merci li a crié : Gentix hom . . .</i>
781 to <i>remurie þe</i> of þis placee	1515 ja par moi n'i seriés . . . <i>remués</i>
817 he was <i>encombred</i> with l'.	1552 Mais de l' est . . . <i>encombrés</i>
922 þey went forth on a <i>pendant</i>	1696 Cil s'entornent fuant le <i>pendant</i> d'un laris
947 wan hure spere gunne to <i>faile</i>	1712 Quant les lances lor <i>faalent</i>
984 At <i>aralyng</i> of an hulle	1734 A l' <i>avaler</i> d'un tertre
1008, 1012 to <i>rescourre þe</i> barons	1757 . . . les barons <i>rescouſ</i> . . .
1016 wel longe hadde þis <i>chas</i> ylest	1764 Moult fu grans cele <i>chace</i>
1058 and oþre reliques riche ynow wherof y have <i>plentee</i>	1806 Et les dignes reliques dont il i ad <i>plenté</i>
1227 for to wyte wat þay <i>be</i> and hure <i>coryne</i> yknowe	2067 Lor <i>coucine</i> et lor <i>estre</i> enquerre et demander.
1316 By an old forsake zeate of þe <i>olde antiquyte</i>	2144 Par une gaste porte de <i>viel anteq-</i> <i>uité</i>
1773 sittynge on a grene <i>erber</i>	2562 . . . siét sous cel <i>arbre</i> ramé.
1974 Florippe his doȝtre þe <i>cartoyse</i> in <i>chambre</i> þan she was In þe <i>paleys</i> yhurde <i>noise</i> and þyder þan she gas	2712 Floripas la <i>courtoise</i> a le <i>nois</i> eseoute Puis issi de la <i>cambre</i> , . . . Entresi c'au <i>palais</i> . . .
2007 þow ert <i>assotid</i>	2733 . . . vous voi <i>assoté</i> .
2538 a gret <i>repref</i> it were	3136 . . . il nous est <i>reprouré</i>
3665 brydel and <i>paytrel</i> and al þe gere wiþ fyn gold yharneyssed were	4117 Li estrier furent d'or, rices fu li <i>poitrés</i>
3672 and þe king him gan <i>ascrie</i>	4126 . . . si s'est haut <i>eseríés</i> .
3791 a gret <i>dul</i> þay made þere	4236 . . . demainent grant <i>dolour</i>
4511 with an hard <i>erestid serpentis</i> fel	4832 vestu ot la pel d'un dur <i>serpent</i> <i>eresté</i>
5753 on þan ston a <i>cracehede</i> and in a spatte in <i>dispit</i> of god, etc.	5910 en <i>despit</i> de Ihesu ens es fons <i>ceraca</i> .

Besides these undoubted examples of translation, we must bear in mind that there occur some variations of readings, where, indeed, the author of *Syr Ferumbras* seems to have introduced slight incidents and modifications. But examining them more closely, we shall soon become aware that many of them also point to a French original, which we may sometimes identify by comparing these variations with the readings of those French MSS. that are already printed. Thus, the words "þarto ys stede þan tyeþ he," l. 91, render exactly a line of the Escorial MS.¹—"son cheval aresna à l'abricel rose"—which is omitted in l. 93 of *F* (*i. e.* the French *Fierabras*, as edited by MM. Krœber and Servois).²

¹ The variations of this MS. are printed in the *Jahrbuch der roman. and engl. Sprachen*, vol. ix. pp. 43 ss.

² This edition, although printed from the MS. *a*, may be said to represent a group (*w*) of four MSS., called *a b c d* (see above xv). Another group (*z*)

The following is another example of *A* (= the Ashmolean *Ferumbras*) differing from *F*, but agreeing with *E*:

<i>A.</i>	<i>E.</i>
175 Ne <i>lyre</i> he noȝt þys day til evene	175 ke il puisse tant <i>vivre</i> que cis jours soit passés
2131 Adoun þay gunne falle, <i>knellyng</i> on þe erthe stille . . . & <i>kussem-</i> <i>dem everechone</i> , etc.	2833 Issi <i>agenoillierent</i> par bones volentez . . . <i>Ils baissent</i> les reliques . . .

Notwithstanding these resemblances of *A* to *E*, in passages where *A* differs from *F*, *E* cannot have been the source of *A*, as there are many instances where *E* and *F* show the same reading, whereas *A* differs from both versions.

Thus, *A*, l. 340 *et seq.*, it is Duke Reyner who blesses his son, and not Charles, as *E* and *F* (l. 357) have it.

The names of Arrenor, Gwycharde, Gayot, and Angwyree, given in l. 814, differ from those which are mentioned in the corresponding passage of *E* and *F* (ll. 1548-49).

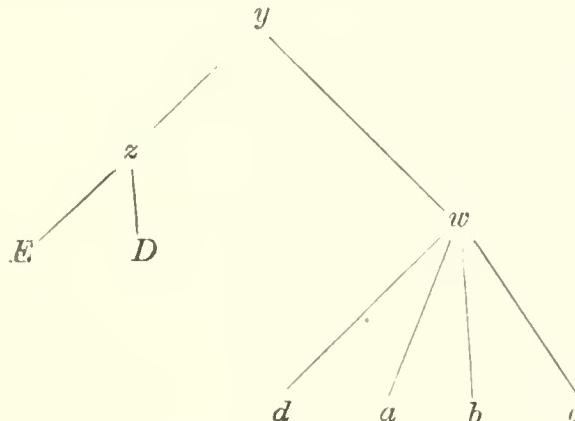
There is no mention of Kargys being slain by Oliver (*A* 880) to be found in *E* or *F* (l. 1670-76).

In *A* 1178, *Lamasour* advises the Soudan not to slay the prisoners; in *E* and *F* (l. 1948) the same advice is given by *Brulans*.

The names of *Lambrock* and *Colbrant* (*A* 1616, 1618) are not found in *E* and *F*, 2424.

A, ll. 1347-48, are wanting in *E* and *F* (2174).

is formed by the MSS. *E* and *D*. Both groups belong to the same type *y*. Cf. Graeber, *Die handschriftlichen Gestaltungen der chanson de geste Fierabras*, Leipzig, 1869, p. 27, where we find the following stemma :



Instead of a giant (*A* 1700) we find a giantess mentioned in *E* and *F* (l. 2483).

Instead of Roland (*A* 1793) it is Naymes who speaks first in *E* and *F*, 2570.

These few instances, the number of which might easily be increased, will certainly suffice to show the impossibility of regarding *E* as the original of *A*.

Only a short passage of the Didot MS. has been hitherto printed;¹ therefore the arguments drawn from a comparison of *A* with that printed passage cannot be considered as altogether irrefutable and final. But as the Didot MS. belongs to the same family of MSS. as *E*, we may at once presume, that as *E* cannot be taken for the original of *A*, the possibility of the Didot MS. being the source of *A*, is not very strong. Besides it may be stated, that no trace of the two additional lines (ll. 19 and 20²) which the Didot MS. inserts after l. 63 of *a* (or *F*) is found in *A*, although this version gives, in ll. 52 ss., a pretty close translation of the corresponding passage in *F* (ll. 50 *et seq.*). This may lead us to conclude that the Didot MS. was not the source of *A*.

Comparing now *A* with what is known of the Hanover MS. of *Fierabras*,³ we find *A* resembling to *H* in the following names: *Lucafer* (only once *Lukefer* in *A* 2204), *Maragounde* (once *Mari-gounde*, *A* 1364), *Maubyn A = Maupyn H*.—*A* 1700 and 2831, which differ from *F*, equally agree with *H*. In the last case *A* agrees also with *E* (although differing from *F*). Now as we know that *H* together with *D* and *E* are derived from the same group *z*,⁴ we may perhaps be justified in regarding a MS. of the latter group as the original of *A*. But a more detailed comparison of *A* with *H* being impossible at present, this argumentation wants confirmation.

The impossibility of regarding the Provençal version as the source

¹ *Epopées Françaises*, ii. 307, and *Cat. rais. des lirr. de la bibl. d'Ambr. F. Didot*, I, 361.

² Græber, *Handschriftl. Gestaltungen*, p. 6.

³ *Jahrbuch*, xiii. p. 111, and *Zeitschrift für romanische Philologie*, iv. p. 164.

⁴ “Die Vergleichung weniger aus allen Hss. bekannten Versen macht gewiss, dass *H* mit *D* und *E* aus der nämlichen Quelle *z* geflossen ist.” *Jahrbuch*, xiii. 113.

of the Ashmolean *Ferumbras*, is proved by the fact that the long additional account, the ‘episode’ as Professor Gröber calls it,¹ is wanting in *A*. Another proof is given by *A*, ll. 5763 *et seq.*, where *A* agrees with *F*, but widely differs from *P*.²

It seems superfluous to point out the inadmissibility of regarding the French prose version as the original of *A*, the first edition of the prose version being of a much later date than the Ashmole *Ferumbras*. But also that version from which the prose romance has been copied or compiled, cannot have been the original of *A*. For although the phrase of *A*, 3888—“A skunte de as a bore”—seems to contain some resemblance of expression with the reading of the prose *Fierabras*—“il commença à escumer come s'il fust ung senglier eschaufé,” which Caxton translates—“he began to scumme at the mouthe lyke a bore enchauffed”—the reading of *A*, ll. 1307 ss., which greatly varies from Caxton’s version (a translation of the French prose *Fierabras*), renders inadmissible the supposition that the original of the French prose version is the source of *A*.³

Having thus compared the Ashmolean *Ferumbras*, as far as can be done at present, with all existing versions of this romance, we arrive at the following conclusions.

The Ashmole *Ferumbras* is a pretty close translation of some French version, which we are at present unable to identify. Its original was neither of the same family (*w*) as the *Fierabras*, edited by MM. Kröber and Servois, nor yet of that of the Escorial version. Nevertheless, the original of *Sir Ferumbras* cannot have differed much from the common original, from which these two groups of MSS. are derived. To this original, called *y* by Grober, the MS., from which *A* has been copied, appears to have been more closely related than to the Provençal version, from which it certainly is not derived. As the liberties which the author of *Sir Ferumbras* took in translating his original, consist only in very slight modifications, we may con-

¹ *Handschriftl. Gestalt.*, p. 10.

² See the note to l. 5763 of *Sir Ferumbras*, and cf. *Fierabras*, 5955.

³ The number of instances where *A* varies from *C*’s version might easily be increased. Thus we find *A* 340 differing from *C* 52/111 and from *F* 357; *A* 814 differing from *C* 79/3 and from *F* 1548; *A* 1616 differing from *C* 102/10 and from *F* 2424; *A* 1238 differing from *C* 92/5 and from *F* 2083; *A* 4652 differing from *C* 171/26 and from *F* 4900, &c.

clude from his closeness of translation in general, that in those passages of *A* which exhibit significant deviations from the known French versions, these variations are not due to the composer of the Ashmolean poem, but were already to be found in its original. Therefore the Ashmole *Ferumbras* may be considered as representing by itself the translation of an independent French MS., which perhaps belonged, or at least was nearly related, to the type *y*.

I now come to the consideration of the *Sowdan of Babylone*, which the simple analysis given by Ellis,¹ shows to be an essentially different work from the Ashmolean *Ferumbras*. Indeed, whilst the *Syr Ferumbras* represents only a portion (viz. the second part) of the original *Fierabras* [or *Balan*, as Gaston Paris has styled it],² the *Sowdan* approaches the original more nearly in that it contains the long ‘introductory account’.³ For this first part of the *Sowdan* (as far as l. 970), although it cannot be considered as identical with the first portion of the old *Balan* romance, contains several facts, which, however abridged and modified, show a great resemblance with those which must have been the subject of the lost portion of the old original. Whereas the Ashmolean *Ferumbras* is, on the whole, a mere translation of a French original, the *Sowdan* must be looked upon as a free reproduction of the English redactor, who, though following his original as far as regards the course of events, modelled the matter given there according to his own genius, and thus came to compose an independent work of his own.

This point being fully treated in my *Dissertation*,⁴ I need not again enter into discussion of it here. I only mention that the composer of the *Sowdan* has much shortened his original, omitting all episodes and secondary circumstances not necessarily connected with the principal action, so that this poem does not contain half the number of lines which his original had,⁵ and that the proportion of the diffuse Ashmolean *Ferumbras* and the *Sowdan* is over five to one.⁶

¹ *Specimens of Early English Metrical Romances*, ed. Halliwell, p. 379 *et seq.*

² *Histoire Poétique*, p. 251; cf. also *Revue critique d'Histoire et de Littérature*, ii. 1869, p. 121 *et seq.*

³ Cf. Mr. Shelley's Paper in Warton, *Hist. of Eng. Poetry*, ii. 197-8.

⁴ pp. 17 *et seq.*

⁵ *Dissertation*, p. 18.

⁶ *Introduction to Sir Ferumbras*, p. xiv.

The subject of the 'introductory account,' or the first part of the *Sowdan*, is nearly the same as that of the *Destruction de Rome*, differing from this poem only in the omission of a few insignificant incidents or minor episodes, and in greater conciseness, which latter circumstance, however, enters into the general plan of the author.

Indeed, the author of the *Sowdan* seems to have known the *Destruction*, as we see from a comparison of the two poems. Thus the following instances show a great resemblance of expression of the two versions :

<i>Sowdan.</i>	<i>Destruction.</i>
37 'With kinges xii and admiralles xiv'	420 'Ensemble ou li issirent xv roi corone Et xiv amaceours'
77 'The Romaynes robbed us anone'	1154 'Bien i a xxx roi et xiv admiré'
75 'to presente you'	689 'xxx roi sont ou li et xiv ama- ceours'
76 'a drift of wedir us droffe to Rome'	163 'Et xiv amaceours'
110 'An hundred thousandde'	115-16 'De cels de Romenie que m'ont fait desrobb're. Tiel avoir m'ont robbé'
128 'To manace with the Cristene lore'	119 'vous quidai presenter'
175-76 'Oure sheldes be not broke nothinge, Hawberkes, spere, ner poleyn, ner pole'	120 'Uns vens nous fist à Rome parmi le far sigler'
224-27 'Lukafere, Kinge of Baldas, The countrey hadde serchid and sought, Ten housande maidyns fayre of face Unto the Sowdan hath he broghte'	217 'Par C fois M payen'
	228 'pour François menacier'
	332 'Et menace François pour faire les loye'
	546-47 'Quant encoir nen est lance quassée ne brusie, Ne halbers derompus, ne fors targe percie'
228 ss. 'The Sowdane commaunded hem anone That thai shulde al be slayne . . . He saide " My peple nowe ne shalle With hem noughte defouled be "''	613-19 'Lucafer de Baldas diseent al mestre tre, Devant l'amirail vint, forment l'a encline : Voy- ant tot ses barnages l'a l'escheec presente, Moignes, prestres et lais, que sont enchenee, Her- mites et enfants, a tous lor poign lié ; As femmes et pucels les os furent bende, Totes vives presentent par devant l'ad- miré.'
278 'He clepede his engynour Sir Mavone'	614 'Maintenant soient tot occis et descoupé. Ne voil que mi serjant en soient encombré.'
289 'Mahoundis benysone thou shalt haue'	908 'Sortibrans a mande Mabon l'en- gineor'
	627 'Mahon te benoie'
	925 'Mahon te doint honor'

286 'And fille the dikes faste auoone'	934 'Si emplirons les fosses'
293 'Men myght go even to the walle'	918 'K'om poet aler al mure'
	952 'K'om pooit bien au mur et venir et aler'
307 'The hethen withdrew hem tho'	979 'Payen se sont retrait'
317 'His baner knowe I ful welle'	997 'Jeo ai bien ses armes conu et avisee'
331 'He entred to the maistre toure'	1011 'Tantost le mestre porte aurons moult bien ferme'
332 'The firste warde thus they wonne'	1057 'Mais tot le premier bail ont Sarasin pople'
346-50 'And Estragot with him he mette With bores hede, blake and donne. For as a bore an hede hadde And a grete mace stronge as stele. He smoto Savaryz as he were madde'	1090-94 'Estragot le poursuit, uns geans diffaes, Teste avoit com senglers, si fu rois coronés. El main tient une mace de fin aseier trempé, Un coup a Savariz desur le chef done'
587 'Therfore Gy of Bourgoyne! Myn owen nevewe so trewe'	1179 'Et Guion de Bourgoyne a a lui apelle, Fils est de sa soror et de sa parente: Cosins, vous en irrés . . .'
647 'He smote of the traytours hede'	1236 'Le chief al portier trenché'
648 'And saide "Gode gife him care, Shal he never more ete brede, All traitours evel mot thai fare"'	1244 '"Diex" fist il "te maldie et que t'ont engendré, Kar tra- itor au darain averont mal dehê."
663 'Ferumbras to Seinte Petris wente'	1260 'Al moustier de saint Pierre est Fierenbras ales'
727 'Thre hundred thousande of sow- deours'	1403 'iii C mil chevaliers'
743 'Sir Gye aspied his comynge, He knewe the baner of Fraunce, Hewenteanoone ayen the Kinge, And tolde him of that mys- chaunce, Howe that the cursed sowdone, Hath brent Rome and bore the relequis awaye'	1409 'Guis parceut le baniere le roi de saint Dine, Encontre lui chevalche, la novele ont conté Come la fort cité li payen ont gasté; La corone et les clous d'iloeu en sont robbé Et les autres reliques . . .'
771 'Wynde him blewe ful fayre and gode'	1425 'Li vens en fiert es voilles que les a bien guies'
778 'To londe thai wente iwis'	1427 'il sont en terre entré'
783 'Tithinggis were tolde to Lavan'	1436 'Les noveles en vindrent al soldan diffaié'
787 'With three hundred thousand of bacheloris'	1443 'iii C mile François'

Other instances of resemblance may be found in the following passages :

S 49-50 = *D* 94-99;¹ *S* 103 = *D* 202, 209; *S* 119 = *D* 385;
S 146 = *D* 445-46; *S* 150 = *D* 503-4; *S* 157 = *D* 509; *S* 300 =

¹ The French text will be found in the *Notes*, which see.

D 967; *S* 303 = *D* 915; *S* 396 = *D* 977; *S* 312 = *D* 989; *S* 340 = *D* 1063; *S* 360 = *D* 1101; *S* 376 = *D* 1119, 1121; *S* 377 = *D* 1133; *S* 380 = *D* 1136; *S* 699 = *D* 1379; *S* 723 = *D* 1384, &c., &c.

Besides, there are some names which occurring in none of the French versions, but in the *Destruction*, point to this poem as to the original of the *Sowdan*. Thus *Savaris*¹ (*S* 171) seems to be taken from *D* 540.

Astragot or *Estragot*, *S* 346, 4902, the name of the giant by whom *Savaris* is slain, and who is said to be the husband of *Barrock*, occurs in *D* 1090.

The *Ascopartes*, a people subjected to the Soudan, are mentioned in *D* 98, 426, but not in *F* or *P*.

King *Loves*, in the context where it occurs (*S* 24) is clearly taken from *D* 9.

Iffrez, *S* 165, is perhaps the same as *Geffroi* in *D* 1139, 1367, 1122.

[*Mounpelers*, *S* 3228, occurs only in *D* 250, 286.]

Persagyn, *S* 1259, seems to be identical with *Persagon*, *D* 162.

The form *Laban* is only met with in the *Destruction*, the French and the Provençal versions, and the Ashmole *Ferumbras* reading *Balan*.²

The name of the Soudan's son, *Ferumbras*, is explained by the form *Fierenbras*, which occurs in *D* 57, 66, 71, 91, 343, 1210, 1237, besides the spelling *Fierabras*, which is the only one used in the French, the Provençal and Caxton's versions.

Also the phrase 'sowdan' seems to have been derived from the *Destruction* (l. 1436, 'soldan'), as it does not occur in any other version.

The great number of these resemblances seem evidently to point out the *Destruction* as the original of the first portion of the *Sowdan*; the few points in which the two versions differ not being such as to offer convincing arguments against this supposition.

¹ For these names, the *Index of Names* may be referred to.

² In some passages the *Destruction* shows also the spelling *Balan*, but *Laban* is more common.

Indeed if, for instance, we find a lot of nations, the names of which are not in *D*, mentioned by the author of the poem as belonging to the Soudan's empire, this point can be considered as irrelevant, as from many other instances we know how fond many composers of mediæval romances were of citing geographical names, by the great number of which they believed to show their knowledge in that science.¹ Also the three names of Saints (*Qwyntyn, Symon, Fremond*²), and the names of five Saracen gods and of a Saracen bishop,³ many of which, moreover, seem to be inserted only for the sake of rhyme, cannot be regarded as being of great consequence in establishing the source of the *Sowdan*. Others also, as *Oliborn, Focard, Hubert, Gyndard, Tamper* (the last occurring twice as a rhyme-word), being the names of insignificant characters, may be looked upon as mere expletives. Another variation is *Isrez* (ll. 625, 641) for *Tabour* (*D* 1202).

Besides these variations in the names contained in the two poems, we find in the *Sowdan* some slight modifications as to the matter related; none of which, however, is of so significant a character, as necessarily to point to some other original than the *Destruction*, which the very striking points of resemblance above cited show almost decisively to have been the original of the *Sowdan*. The differences in the subject-matter may be explained by the tendency of the poet to follow his original only as far as the principal events are concerned, but to have his own way in the arrangement of the subject-matter, and especially to deal freely with secondary incidents.

Thus he may have thought the combat round Château-Miroir—which, moreover, is related in the *Destruction* in a rather obscure and confused style—to be a rather episodical incident, which he had better leave out in his poem, as not advancing the principal course of events.

A similar explanation may be given of the fact, that the account of Lukafer's desiring the hand of Floripas is given on another occasion in the *Sowdan* than in the *Destruction*. In the *Destruction*, l. 241, Lucafer claims that maiden immediately on arriving in the

¹ See note to l. 1000.

² See note to l. 2842.

³ *Dissertation*, p. 20.

Soudan's camp, as a reward for his having travelled such a long way in Laban's service. The poet of the *Sowdan* thinking, perhaps, that this was not a sufficient reason to justify such a claim, mentions this incident at another time, which he may have considered as more properly chosen for demanding a reward. It is on returning from a victorious expedition undertaken by Lukäfer that the latter in the *Sowdan*, ll. 224—242, asks for the hand of Floripas.

As to the following or second part of the *Sowdan*, on the whole the same subject is treated of as in the Ashmole *Ferumbras*. But there are many differences between the two poems.

In the *Sowdan*, l. 1411 *et seq.*, Roland is captured by the Saracens at the same time as Oliver, and both on being conducted before Laban at once avow their names. In the Ashmole MS., ll. 909, &c., Oliver is led away to the Soudan together with Gwylnmer, Berard, Geoffrey, and Aubray, whereas Roland is among the French peers whom Charlemagne sends on a mission to Laban to demand the surrender of Oliver.¹

The names of the twelve peers do not agree in both poems. In the *Sowdan* we find the following list (cf. ll. 1653 *et seq.*, and ll. 1730, 880):—Roland, Oliver, Duk Neymes of Bavere, Oger Danoys, Tery Lardeneyns, Folk Baliane, Aleroys of Loreyne, Miron of Braban, Bishop Turpyn, Bernard of Spruwse, Bryer of Mountez,² Guy of Bourgoyn.³—Richard of Normandy, although a most important personage, is not included amongst the *Douzeperes*. Nor is Guenelyn mentioned as a peer of France. Four of these names, Folk Balian, Turpyn, Bernard of Spruwse, Aleroys of Loreyne, do not occur at all in the Ashmolean *Ferumbras*.⁴

The new game which Lucafer wants to teach Neymes, is differently described in the two poems, there being no mention made in the Ashmol. MS. (ll. 2231 *et seq.*) of the thread, needle, and coal, as spoken of in ll. 1998—2000 of the *Sowdan*.

¹ See note to l. 1663.

² Cf. note to l. 1723.

³ Mr. Herrtage, in his note to the Ashmol. MS., l. 259, reproduces—from the Roxburghe Club edition, *Introd.* p. vi.—the list of the twelve peers in the French version of the Grenville copy, 16531, which he erroneously takes for that of the *Sowdan*.

⁴ But there is one “Alorys þe erld of Brye,” mentioned in the Ashm. MS., ll. 935, 2842, 4076, &c.

In the *Sowdan*, l. 2507, Laban, being engaged with his gods, seizes the image of Mahound and smashes it. This incident is omitted in *Syr Ferumbras* (ll. 3345).

In the Ashmole MS., ll. 5760 *et seq.*, Ferumbras tries to persuade his father to become a Christian, whilst Floripas urges Charles not to delay in putting him to death. In the *Sowdan*, l. 3156 *et seq.*, there is no mention of either of them interfering either for or against their father.

Ashm. MS., ll. 130 *et seq.*, differs greatly from the corresponding passage in the *Sowdan* (ll. 1647 *et seq.*). In the latter poem the knights are pulled up from their dungeon with a rope, whilst in the former they have their fetters taken off by means of a sledge-hammer, anvil, and tongs, &c.

In the *Sowdan*, l. 3044, Richard of Normandy is left back as a governor of Mantrible; in the Ashmole version, l. 4881 *et seq.*, Raoul and Howel are ordered to keep that place, whereas Richard accompanies Charlemagne (cf. l. 5499).

In the Ashm. MS., l. 5209, Neymes sees first Charles coming with his host; in the *Sowdan*, l. 3083, it is Floripas who first discovers the banner of France.

The prayer which Charlemagne, seeing Oliver in distress, addressed to Christ, in the *Sowdan*, l. 1304 *et seq.*, is not mentioned in the Ashm. version.

The account of the duel between Oliver and Ferumbras differs considerably in the two versions. In the Ashmolean MS., l. 580, the incident of Oliver assisting Ferumbras to arm (cf. *Sowdan*, 1158) is omitted, and it is not Oliver (as in the *Sowdan*, l. 1270) who is disarmed, but Ferumbras, whom his adversary offers to accept his own sword back (Ashm. MS., l. 680).

In the Ashmolean version, l. 102, Ferumbras offers to fight at once with twelve of Charles's knights; in the corresponding passage of the *Sowdan*, l. 1067, he challenges only six.

In the *Sowdan*, l. 1512 *et seq.*, Floripas advises her father not to slay the captive peers, but to detain them as hostages that might be exchanged for Ferumbras. In the Ashm. MS., l. 1178, it is not Floripas, but Lamasour, who gives that advice to the amirant.

As in many of the variations, mentioned just before, there are many omissions in the Ashmole MS., which are related in the *Sowdan*, it becomes evident that the Ashmolean version cannot have been the original from which the *Sowdan* was copied, which is also proved by several names occurring in the *Sowdan*, but which are not to be found in *Syr Ferumbras*. Thus, for instance, the names of *Espiard*, *Belmore*, *Fortibrance*, *Tamper*,¹ do not occur at all in the Ashmolean version, whereas other names have quite a different form in the latter poem. For *Generyse*, S 1135, 1239, we find *Garin*, A 216, 443; *Barrock*, S 2939, 2943, 3022 = *Amyote*, A 4663; *Alugolofur*, S 2135, 2881 = *Agolafre*, A 3831, 4327; and *Laban* is always spelt *Balan* in the Ashmolean poem, &c.

Now as there are some passages where the *Sowdan*, while it differs from the Ashm. MS., corresponds with the French *Fierabras*, we might be inclined to think that poem to be the original of the *Sowdan*. Thus Charlemagne's prayer and the name of Bishop Turpin, which are omitted in the Ashm. MS., occur in the French *Fierabras*. But there are several differences between the *Sowdan* and the French poem.

In the *Fierabras*, l. 1933, the French prisoners, on being brought before the Soudan, do not avow their true names as they do in the *Sowdan*, l. 1498.

In the French poem, l. 704, Oliver tells his adversary his name before the fight begins; in the *Sowdan*, l. 1249, he does not confess his true name until they had fought for a considerable time.

In the *Fierabras*, l. 1043, Oliver drinks of the bottles of balm, which is not mentioned in the *Sowdan*, l. 1190.

Again, *Fierabras*, ll. 1329 ss., where Ferumbras having disarmed Oliver, tells him to take his sword back again, does not agree with ll. 1279-82 of the *Sowdan*.

Instead of Floripas (S 1515), *Brulans* advises the Soudan not to slay the prisoners in F 1949.

The French knight slain at the sally of the captives is called *Bryer* in S 2604, but *Basin* in F 3313.

¹ There is one *Templer* mentioned in the Ashm. MS., l. 2673. But he is not identical with *Tamper* of the *Sowdan*, ll. 2641, 2667.

Concerning the sacred relies there is no mention made of the *cross* (*S* 3236) in the French poem, and the *signe*, *i.e.* 'the shroud or winding-sheet of the Lord'¹ (*F* 6094), is omitted in the *Sowdan*.

Besides these variations of the two versions there is an incident of Marsedag being killed by Guy, and buried by the Saracens (*S* 2247—2274), which being omitted in the *Fierabras* proves that the author of the *Sowdan* cannot have followed the French poem, or at least not that version which is edited by MM. Kröber and Servois.

Similarly there is no mention made in the French *Fierabras* of Bryer being charged to take care of the relies and of Charles's treasure (*S* 3204).

The game of blowing burning coals is related in *Sowdan*, l. 1996 ss., with several details which are wanting in the French poem, l. 2907.

The names also do not always agree in both versions. Thus we find *Generyse*, *S* 1139, for *Garin*, *F* 438; *Mapyn*, *S* 2325, for *Maubrun*, *F* 3046; *Alagolofur*, *S* 2135, for *Agolafre*, *F* 4290 or *Golafre*, *F* 4267, 4383; *Bryer*, *S* 2604, for *Busin*, *F* 3313; *Mara-gounde*, *S* 1563, for *Marabunde*, *F* 2196; *Boloyne*, *S* 3238, for *St. Denis*, *F* 6199; *Barokke*, *S* 2939, and *Espiard*, *S* 2145, are not mentioned at all in the French *Fierabras*, nor does *Belmore*, *S* 3122, occur in the *Fierabras*, either in the corresponding passage, *F* 5867, or elsewhere.

On the fact that the names of the twelve peers (see above, p. xxvii) differ in the *Sowdan* from those mentioned in the *Fierabras*, too much stress need not, I think, be laid, as it might be explained by the simple inadvertence of the composer. The poet in freely reproducing his source, which he generally followed pretty closely as far as relates the course of events, well remembered the names of the principal French knights; but having forgotten those of less important characters, some of whom do not appear again in the poem, and being obliged to fill up their number of twelve, might have placed any names which he remembered having met with somewhere

¹ Greek στρέψων. Cf. *Dissertation*, pp. 45-46.

as included in the list of the douzeperes. By an oversight he omitted to mention Richard, whom however we see appear afterwards.¹

Similarly the names of *Laban* and *Ferumbras* for *Bulan* and *Fierabras* afford no convincing proof of the impossibility of the French *Fierabras* being the original of the second part of the *Sowdan*, as the poet, having found those spellings in the *Destruction*, the source of the first portion of his romance, might simply have retained them for the whole poem.

But reviewing all the facts of the case, and taking into account those passages which relate incidents omitted in the *Fierabras*, and which the author of the *Sowdan* therefore cannot have taken from that poem—and further taking into account the several differences between the two versions, which, it may be admitted, generally speaking, are only slight ones—the French *Fierabras*, *i.e.* the version edited by MM. Kroeber and Servois, which represents the group *w* (see before, p. xix, footnote), cannot have been the original of the second part of the *Sowdan*.

Proceeding now to a comparison of the *Sorilan* with the Escorial MS.,² we have not found any passage where *S* differing from *F* agrees with *E*, as *L* and *F* generally have in those places the same reading. Therefore the Escorial MS. cannot be regarded as the original of the *Sowdan*.

Unfortunately the fragment printed from the Hanover MS. is too short to allow of an exact comparison with that version. We only know³ that some names, the spelling of which in the *Sowdan* differs from that in the other versions, have the same form in the Hanover MS. as in the *Sowdan*. Thus we find the following names agreeing in both versions: *Lucafer*, *Maragonde*, *Manypyu*. Only instead of *Laban* which is used in the *Sowdan*, we read *Bulan*. In the fragment printed by Gröber,⁴ we find the name of the Soudan's son

¹ See note to l. 2535.

² There being only a small fragment printed of the Didot MS. (*Epopées Fr.* ii. 307), a comparison of the *Sowdan* with this version is impossible at present. But as the Didot MS. belongs to the same group as *E*, what results from a comparison of *S* with *L* may be assumed for the Didot MS.

³ See *Zeitschrift für romanische Philologie*, iv. pp. 164, 170.

⁴ *Jahrbuch für romanische und englische Sprache und Literatur*, xiii. p. 111.

with the same spelling as in the *Destruction*, *Fierenbras*, which is nearer to *Ferumbras* than *Fierabras*.¹

This resemblance of the names contained in the two versions might lead us to believe the Hanover MS. of *Fierabras* to be the original of the second part of the *Sowdan*, just as the *Destruction*, found in the same MS., is the original of the first part. But as, according to Gaston Paris, the Hanoverian version "is the same as the printed text, differing only in slight variations of readings,"² we may suppose it likely that in all passages where the *Sowdan* differs from the printed *Fierabras*, it also differs from the Hanover MS. Nevertheless, as the differences between the *Sowdan* and the printed *Fierabras* are, on the whole, not very significant; for the several instances of omission in the *Sowdan*, being easily accounted for by the general plan of the poet, cannot be regarded as real variations; and as some names, the spelling of which differs in *S* and *F*, are found to be identical in *S* and *H*, we might, perhaps, be entitled to think the second part of the *Sowdan* to be founded on a MS. similar to the Hanover one.

It still remains for us to compare the *Sowdan* with the Provençal version.

In most cases where *S* differs from *F*, it also differs from *P*, therefore *S* cannot have taken those variations of readings from the Provençal poem.

The account of the knights sent on a mission to Laban, in *S* 1663—1738, considerably differs from the corresponding passage in *P* 2211 ss.

In *P* the scene of the whole poem is placed in Spain, there is no mention of the combat before Rome,³ as in the first part of the *Sowdan*.

The game of blowing a coal, *S* 1996 ss., is not mentioned in the Provençal version.

From these variations, taken at random out of a greater number,

¹ This example is not very striking, as the spelling *Ferumbras* may simply have been retained from the first part of the poem; see above, p. xxxi.

² *Syr Ferumbras, Introduction*, p. xiv, footnote.

³ See *Handschriftliche Gestaltungen*, p. 14, and *Dissert.*, p. 29.

it becomes evident that the Provençal poem has not been the original of the *Sowdan*.

If now we compare the *Sowdan* with Caxton's version, which we know to be simply a translation of the French prose romance of *Fierabras*,¹ the few following instances of differences between *C* and *S* will show at once, that also that version from which the prose romance was copied or compiled² cannot have been the original of the *Sowdan*.

There are several variations in the names contained in the two versions. Thus we find *Ballant* in *C* for *Laban* in *S*; *Fyerabras* in *C* for *Ferumbras* in *S*; *Garin*, *C* 55/3 = *Generyse*, *S* 1135; *Amyotte*, *C* 176/26 = *Barrokk*, *S* 1135, &c. The game of blowing a coal is told with more details in *S* 1998, and somewhat differently from *C* 118/24; the incident of Laban's seizing the image of Mahound and smashing it, which is related in *S* 2507, is omitted in *C*, &c.

Looking back now to our investigation concerning the original of the *Sowdan*, we sum up what results from it, in the following *résumé*:

Most probably the *Destruction de Rome* is the original of the first part of the *Sowdan*. As to the second part, we are unable to identify it with any of the extant versions. The French *Fierabras*, as edited by MM. Kroeber and Servois, is not the original, but the differences between the two poems are not significant; apparently a version similar to the Hanover MS. may be thought to be the original.

The *Sowdan* is no translation, but a free reproduction of its originals; the author of the *Sowdan* following his sources only as far as concerns the course of the principal events, but going his own independent way in arranging the subject-matter as well as in many minor points.

The *Sowdan* differs from the poem of *Syr Ferumbras* in two principal points:

(1) In being an original work, not in the conception, but in the treatment of the subject-matter, whereas the Ashmole *Ferumbras* is little more than a mere translation.

¹ *Histoire Poétique*, p. 157.

² And to which only a few very insignificant additions were made by the author; see *Hist. Poét.*, p. 99, bottom.

(2) In representing, in its first portion, the first part of the old *Balan* romance, whereas *Syr Ferumbras* contains only the second. But as that second part of the old *Balan* romance appears to be considerably modified and greatly amplified in the Ashmole *Ferumbras*, so the first part of the *Sowdan* contains a likewise modified, but much shortened, narration of the first part of the old *Balan* poem, so that the *Sowdan* has arrived to become quite a different work from the original *Balan* or *Fierabrus* romance, and that a reconstruction of the contents of that old poem would be impossible from the *Sowdan*.

LANGUAGE AND SUMMARY OF GRAMMATICAL FORMS.

As regards the language of the *Sowdan*, the first point is the dialect. Looking at the plurals of the present indicative in *-en* or *-n*, we at once detect the Midland peculiarities of the poem. Thus we find, l. 1331, *gone* rhyming with *one*, l. 1010, *goon* : *cumalyon*, l. 506, *gone* : *than*, l. 1762, *lyven* : *gyfen*, l. 1816, *byleven* : *even*.

The verbal forms of the singular present indicative and of the second person sing. preterite of weak verbs lead us to assign this poem to an East-Midland writer. The 2nd and 3rd person singular present indicative end in *-est*, *-eth*; and the 2nd person sing. preterite of weak verbs exhibits the inflection *-est* : l. 1202, *goist* : *moost*; 1314, 1715, *knowest*; 1344, *trowest*; 1154, *blowest*; 1153, *saiest*; 2292, *forgetist*; 560, *doist*; 1193, *doistowe*;—1093, *goth* : *wroth*, 1609 : *loth*, 1620 : *doth*; 1728, *sleith* : *deth*; 561, *sholdest*; 1244, *shuldlist*; 603, *madist*; 563, *hadist*; 2219, *askapedist*, &c.—Twice we find the 2nd person preterite without *-est* (*made*, *wroght*); but see the note to l. 2.

If, now, we examine the phonological and inflectional peculiarities of the *Sowdan*, we find them thoroughly agreeing with those of other East-Midland works,¹ which still further confirms the supposition of the East-Midland origin of the poem.

¹ See Morris's Preface to *Genesis and Exodus*, Skeat's Introduction to *Havelock the Dane*, and Mall's edition of *Harrowing of Hell* (Breslau, 1871).

I or *y*, the descendants of original *u* (which in Old English [Anglo-Saxon] had already become *y* or *i* in consequence of *i*-mutation or *umlaut*)—are found rhyming with original *i*:—ll. 449, 881, *kyn* : *him*, 2060 : *wynne*; 1657, *jille* : *stille*; 1973, *fire* : *desire*, &c. It must, however, be noted that the rhyme *king* : *inne* (l. 372) or *king* : *thing* (ll. 173, 236) cannot be regarded as an East-Midland peculiarity, because *king*, *drihten*, *chikken*, the *i* of which is a modification of original *u*, are to be met with in all Middle-English dialects, as has been shown by Professor Zupitza in the *Anzeiger für deutsches Altertum*, vol. vi. p. 6.

Old English short *a*, which is liable to change into *o*, appears in this poem—

(1) always as *o*, before *n*-combinations (*nd*, *nt*, *ng*):—531, *stronȝe* : *istonge*; 3166, *bronte* : *fonte*; 214, *amouȝe* : *louȝe*, &c.

(2) as *a*, before the single consonants *m* and *n*:—1120, *name* : *shame*, 935 : *same*, 1739 : *grame*; 785, 1773, *man* : *Lavan*; 3125, *came* : *Lavan* (cf. 2579, *Lavan* : *tane*); 2160, *cume* : *dame*, &c.—The fact that *com* (ll. 547, 1395, 3095, &c.) is used as well as *cum* as sing. preterite indic. need occasion no difficulty if we remember that the original short *a* (or *o*) of *cum* (or *com*) had already been lengthened into *ō* in the O.E. period.¹ *Came* and *come* as pret. sing. are employed indifferently in *Chaucer* as well as in the *Celestin* (ed. Horstmann, *Anglia*, i. 56), which is known to have been composed in the East-Midland dialect.

O long, from O.E. *ā*, in our poem has that broad sound which is peculiar to the East-Midland dialect. We find it rhyming with—

(1) original *ō*:—1025, *wrothe* : *sothe*; 801, *goo* : *doo*; 60, *inowe* : *blowe*; 325, *so* : *ido*, &c.

(2) unchangeable *a*:—257, *Aufricanes* : *stoones*; 506, *gon* : *than*; 2049, *agoon* : *Lavan*, &c.

As many East-Midland works² the *Sowdan* has three forms for O.E. *þār*:—*thare*, *thore*, *there*, all of which are established by the rhyme:—1805, *thore* : *Egremoure* (cf. 2895, *Egremoure* : *tresoure*, 1003, *Agremore* : *more*); 126, *thore* : *lore*; 430, *thare* : *sware*;

¹ See Sweet, *Anglia*. iii. 152.

² Cf. Mall, *Harrowing of Hell*, p. 18.

2245, *there* : *chere*, 2404 : *bere*; 2604, *there* : *were* (wâron), 208 : *were* (werian), &c.

We likewise find *sore* and *sare*¹ (O.E. sâre) :—1196, *sore* : *more*; 166, *sare* : *cure*; 1377, *sore* : *thore*.

The O.E. diphthongs *ea* and *eo* and the O.E. *ȝ* (mutated from *ēa* or *ēo*) appear as *e* in this poem :—1595, *me* : *see*, 632 : *fee*, 1339 : *free*, 405 : *be*; 1535, *depe* : *slepe*; 1011, 1523, *dere* : *here*; 963, *yere* : *vere*, 1257 : *Olyvere*; 996, *nere* : *were*; 596, 1528, *nede* : *spede*; 1702, *eke* : *speke*; 1726, *leke* : *speke*; 184, 215, 1208, *shelde* : *felde*; 2530, *hevene* : *elevene*, &c.

A brief summary of the grammatical inflexions employed in the poem will also give evidence of a great similarity with the forms used by other East-Midland writers, and will serve to show that the language of the *Sordan* agrees closely with that of *Chaucer*.

In the declension of substantives the only remnant of case-formation by means of inflexions is the ending used to form the Genitive Singular and the Plural.

The genitive singular of nouns ends in *es* (sometimes written *-is* or *ys*) for all genders :—356, *develes*; 1209, *stedes*; 849, *worldis*; 1804, *worldes*; 3035, *dammes*; 1641, *nedes*; 1770, *shippes*; 1072, *faderis*.

Substantives ending in *-s* in the nominative case, remain unchanged in the genitive case :—1214, 1287, *Ferumbras*; 2006, *Naymes*; 3207, *Charles*; 1639, 1350, *Floripas*.—*Florip*, l. 614, is the genitive case of *Floripe* or *Florip*, l. 2027, 1571.

The nominative plural of all genders is formed by *-es* (*-is*, *-ys*) or *-s* :—919, *knighthes*, 1947, 2276, *knighthis*; 1384, *horses*, 1401, *horsys*; 429, 2054, *gatis*; 192, *wordes*; 837, *swerdes*; 174, *hedes*; 2289, *ladies*; 3271, *soules*; 26, *lokes*; 606, *peres*; 297, *tours*, &c. Examples of a plural case without *s* are seen in *thinge*, l. 2, 1709 :—O.E. *þing*; *honde*, 987, O.E. *handa*, as well as *hondes*, 1412, 2568; *frende*, 3212, O.E. *frýnd*, as well as *frendes*, 1011, O.E. *fréondas*. Other plurals which are equally easily explained by their O.E. forms are :—*eyen*, 825, O.E. *éagan*; *shoone*, 1381, O.E. *scéon*; *fete*, 1403, O.E. *fét*, *fote*, 1427, O.E. *fótum*, 2673, O.E. *fôta*.

¹ Cf. Schipper, *Alexiuslegenden*, 98/121.

To mark the difference between the definite and indefinite forms of adjectives is a difficult task ; as the final *-e* had in most cases already become silent in the poet's dialect, it seems probable that he no longer observed the distinction.

The pronouns are the same as in *Chaucer* and in other East-Midland poems :—*I, me, thou, the; he, hym; sche, her* and *hir; it* and *hit* (cf. note to l. 41); *we, us; ye, you*. The plural of the personal pronoun of the 3rd person is *thai* and *he* (cf. note to l. 2698) for the nominative case; *hem*, and in some doubtful passages (see note to l. 88) *thaym* for the accusative case.

As in *Chaucer*, the pronoun of the 2nd person is often joined to the verb :—*hastow* 1680, *maistow* 1826, *shaltow* 1669, *woltow* 1727, *wiltow* 1151, *artow* 1967, *kanstow* 2335, &c.

Possessive pronouns :—*myn* and *thyn* are used before vowels and before *h*; *my, thy* before consonants. Only once, l. 90, *my* is placed before a vowel. *His, hire* and *here; our, your; here* and (twice, 623, 1244) *thair*.

The demonstrative pronouns are *this, these* or *thes; that*.

The definite article *the* or *þe*, is used for all cases singular and plural. But we find besides, the following examples of inflexion :—*tho*, 2063, O.E. *þā*, and the accusative sing. *þon*, 108. In l. 2052, *tho* means ‘them, those’ = Lat. eos. *Tha*, l. 2639, seems to be a mistake of the scribe, it is perhaps miswritten for *þat* (day), cf. l. 619.

Men, 115, 1351, and *me*, 287, are used as indefinite pronouns. *Everyche, every, everychone* occur frequently. Note also *ichoou* 2774, *ilka* 2016; *thilke* 2644, *eche* 1865.

That or *þat*, *who*, *whome* are used as relative pronouns. The interrogative pronouns are *who* and *what*.

Verbs. The plural imperative ends in *-eth* or *-th*, which, however, we find frequently omitted, as in l. 194, *prove you*, 2078 *proveth*; 2131 *sende*, 167 *sendith*; *telle* 1977, *tellyth* 1625, &c.

The *-n* of the infinitive mood is often dropped, as in *Chaucer* :—274, 1588, *sene : bene*; 1124, *see : tre*; 658 : *cite*; 600, *be : cite*; 1225 : *contre*; 1411, *flee : cite*; 3065, *fleuu : men*; 1282, *sloo : mo*; 792, *sloone : one*, &c.

The final *-(e)n* of past participles of strong verbs is in most cases

dropped, as in *Chaucer* :—3176 *forlorne* : *borne*, 32 *born*, 3011 *wonne*, 21 *wonnen*, 2756 *comen* : *nomen*, 155 *come*, 2476 *holpe*, 1362 *bygote*, 1026 *blowe*, &c.

Weak verbs form their past participles in *-ed*, *-d*, *-et*, *-t*, much as in *Chaucer* :—*lerned* 3042, *eyde* 1648, *toolde* 670, *bogt* 111, *delte* 526, *displaied* 133.

The prefix *i-* or *y-* occurs sometimes, *icome* 784, *come* 155, *istonge* 533, *itake* 49, *taken* 1430, &c.

The present participles end in *-inge* and *ande*, as is often the case in East-Midland works :—2831 *prikande* : *comande*, 435 *cryande*, 924 *makande*, 3225 *mornynge* : *kynge*, 2399 *slepynge* : *honde*, where evidently *slepande* is the true reading.

As in *Chaucer* the 2nd person preterite of strong verbs is sometimes formed by *-est* or *-ist*, *letist* 2167 ; but we find also regular forms, as in *slough* 1259, where, however, the O.E. *e* (*slôge*) is already dropped.

The *-en* or *-n* of the preterite plural and of past participles is commonly dropped, *romnen* 3007, *ronne* 2959, *took* 477, *tokene* 2621, *slough* 78, *slougen* 401, *ido* 327 : *so*, &c.

The *-d* in the past participles and in the preterite of weak verbs is sometimes omitted, as often happens in East-Midland works. Thus we find *comforte* 2242 and *comforted* 312, *commaunde* 57 and *commaunded* 228, *graunte* 607, *liste* 1132, *list* 1966, *discumfite* 1464, &c. On the same analogy we find *light* 1125, 1189, and *lighted* 3109, *worth* 1203, and *worthed* 1163.

As regards the final *-e*'s, it may be remarked that the scribe has added many final *-e*'s, where the rules would not lead us to suspect them, and has often given a final *-e* to words which in other passages of the poem, although similarly used, have no *e* :—*note* 245, 274, *not* 255, 313 ; *howe* 19, *how* 275 ; *undere* 61, *under* 713 ; *bute* 247, *but* 8 ; *cooste* 202, *coost* 3062 ; *crafte* 424, *craft* 2335 ; *ashamede* 1295, *ashamed* 558, &c.

This is due either to carelessness on the part of the scribe, or perhaps to the fact that in the speech of the copyist the final *e*'s had already become altogether silent, so that finding many words ending in *-e* and not knowing its meaning, he considered it as a mere

“ornament in writing” (Ellis, *Pronunciation*, i. 338), and sometimes added, sometimes omitted it.

With respect to the composer of the *Sowdan* himself, there may be some doubt left whether in his speech the final *e* had become altogether silent, or was still pronounced occasionally. From the following instances it may be concluded with certainty that the poet very frequently did not sound the final *e* :—757 *boghē* : *noght*, 3154 *hat* : *fat*, 961 *wrongē* : *distruccion*, 556 *onlace* : *was*; cf. also 1383, 1611, 2163; 2795 *spēke we of Richard*, 2999 *fought*, 2093, 859 *bringe*, 9, 2547 *kepte*, 834 *wente*, 142 *come*, 713 *wode*.

In other cases there is no certainty whether the final *e* is quite silent or must be slightly pronounced or slurred over, so as to form trisyllabic measures. It must be noted, however, that in supposing trisyllable measures in all these doubtful cases, the number of this kind of measure will increase to a great amount in the *Sowdan*. Therefore I rather incline to think the final *e* silent also in the following instances :—2090 *dēfendē this place*, 1201 *brēke both bāke*, 861 *cōme from ál*, 2119 *aske consaile*, 1597 *wōle these traitours*, 1783 *whéns come yé*, 2317 *pāsse that brīgge*, 1100 *rōnne bytwēne*, 2997 *fōught so lōnge*, 175 *broke nothinge*, 1658 *bēdde with rīght*, 713 *grēne wode síde*, 571 *hōme to Rōme that nýght*, 1610 *the fāls jaillour fedde your prisonére*, 2152 *fāls traitours of Fránce*, 921 *chārged the yónge with ál*, 380 *aboúte midnýghte*, 726 *sóne to him*, 160 *únneth not óne* [Chaucer still pronounces *unnethē*].

Nevertheless there seems to be some instances where the final *e* is to be sounded, as in ll. 298, 2790, 1332, 1619, 2740, 592, 2166, 2463, 1405, 2386, 895, 332, 91.

Final *en* also seems sometimes not to constitute a separate syllable :—1365 *waitēn uppon mé*, 459 *brēken our wällis*, 45 *slépen with ópynē yze*, 485 *cómēn by the cōst*, 2313 *dīden it aboút*, &c.

In all these cases *n* had very probably already fallen off in the speech of the poet, as the following examples lead us to suppose :—178 *wynue : him*, 1582 *dye : biwry*, 2309 *shewe : trewe*, 2107 *slépe to lōnge*, 861 *cōme from ál*, &c.

As regards the final *es* of nouns, the poet seems to have observed the same rules as those followed by Chaucer; viz. *es* is sounded when

joined to monosyllabic stems ; it does not increase the number of syllables (and therefore is often spelt *-s* instead of *-es*), when the stem has two or more syllables :—197, 277 *goddës*, 665 *nailës*, 445 *tentës*, 2068 *tentës*, 174, 1799 *hedës*, 2032, 2868 *sverdës*, 2327 *wallës*, 1209 *stelës*, 1770 *shippës*, 2702 *somers*, 2687, 2591 *felowes*, 2660 *felows*, 2412 *maydyns*, 647, 1597 *traytours*, 2036 *orders*, 45 *lovers*, 2612, 3098 *develes*, 1072 *faderis*, 203, 862 *sordons*, 881 *sarsyns*.

The final *es* of adverbs seems no longer to constitute a separate syllable :—2213 *hónged' els bý*, 2786 *él's hail' hé*, 2109 *éllis I may singe*, 1525 *élles wol' hé*, 2061 *thén's whens*.

METRE AND VERSIFICATION.

THE poem is composed in four-line stanzas. The arrangement of the rhyme is such that the 1st and 3rd lines rhyme together, and the 2nd and 4th together, which gives the following rhyme-formula : *a b a b*. The rhyme-endings employed in one stanza do not occur again in the next following.

But it must be noticed that there seem to occur some instances of eight-line stanzas, one of which, beginning at l. 1587, is built on the model employed by *Chaucer*. Others are arranged differently. Those beginning at ll. 1059 and 1219 show the rhyme-formula *a b a b a c a c*, in that of l. 1411 the 2nd and 4th lines are rhymed together, and the 5th and 7th, whilst the 1st, 3rd, 6th, 8th, all end with the same rhyme. The formula for the stanzas beginning at ll. 807, 879, 1611 is *a b a b c b c b*. In the stanza of l. 939 all the pair lines are rhymed together, and the odd ones also, which is the only instance in the poem of eight consecutive lines having only two rhyme-endings, as generally eight lines show four different rhyme-endings, and three only in the passages cited above. But the whole stanza of l. 939 seems not to be due to the author ; he has very probably borrowed it from some other poem.¹

Turning now our attention to the fact that the lines occurring between the Initials or Capital Letters, which are met with in some passages in the MS., are often divisible by eight, we might feel

¹ See note to l. 939.

inclined to regard this as an additional reason for considering the stanza employed in the *Sowdan* as an eight-line one. Indeed, the portion from the Initial of l. 1679 to the next one of l. 1689 might be taken for one single stanza. The 24 lines from l. 575 (beginning with an Initial) to the next Initial in l. 598 might equally be considered as three stanzas, whilst there are 5 times 8 lines = 5 eight-line stanzas from the Initial of l. 2755 to the next Initial in l. 2795.

In all these instances the supposition of eight-line stanzas would suit the context, as is the case also with other passages. Thus in the following cases it might seem as though eight lines taken together were more closely connected and made better sense than four lines, e.g. ll. 583—598, 1703—1710, 1679—1686, 939—962, 1043—1050, 244 ss., 455 ss., 631 ss., 1059 ss.

But, on the other hand, it must be borne in mind that there are also a great many cases where, as regards the sense, four lines can be considered as an independent whole, when, e.g., the speech spoken by a person is contained in four lines, and the words of another person replying to the first follow in the next four lines. Very often also these next four lines contain only a part of the second person's reply, so that the remainder of his reply falls into the following stanza. This 'enjambement' or continuation of the sense, and sometimes of the syntactical construction from one stanza to another, need not, of course, prevent us from admitting the supposition of eight-line stanzas; as, upon the whole, it is met with in all poems composed in stanzas, and as it is frequently used in *Le Morte Arthur* (Harleian MS. 2252, ed. Furnivall), which is written in eight-line stanzas; but as there is no instance known of an eight-line stanza containing four different rhyme-endings, which at this supposition it would be the case with the *Sowdan*, the eight-line stanzas containing either three rhyme-endings, as in *Chaucer*, or two, as in *Le Morte Arthur*, and as in some passages of the *Sowdan* (ll. 1691, 1695, 1699, 1711, 1715), we find Initials placed after four lines, I believe a stanza of four alternately rhyming lines to be the one intended by the composer—a metre which, according to Guest, *History of Eng. Rhythms*, ii. 317—'must have been well known and familiar during the fifteenth century.' The few eight-line stanzas quoted above, may

then be owing either to the inadvertence of the poet, who somewhat carelessly employed one of the two rhyme-endings of one stanza a third and fourth time in the following one, or, perhaps also, he intentionally retained that rhyme-ending, and he inserted eight-line stanzas amongst those of four verses as a mere matter of variation. It is perhaps not impossible that the retention of this rhyme-ending was not greatly felt.

As regards the rhymes themselves, they are both monosyllabic or masculine rhymes, and dissyllabic or feminine ones. Frequently they are used alternating with each other, as in the stanzas beginning with l. 2755.

Sometimes we find four feminine rhymes occurring in an unbroken succession, as in ll. 1263-66. But it must be noticed that the number of masculine rhymes is predominant. Thus the stanzas beginning with ll. 3047, 3063, 3123, 1123, 791, 1035, 1271, 1275, 2019, 1311, 1351, 1463, &c., contain only masculine rhyme-endings.

The rhymes are not always full and true; there occur many imperfect ones.

(1) A word in the singular number is often rhymed with a word in the plural number, which therefore has an additional *s* (or *es*) :—
797, *thinge* : *tidyngys*; 2647, *fyght* : *knyghtes*; 2087, *light* : *knights*; 1455, *cosynes* : *kinge*; 2272, *laye* : *dayes*; 2395, 885, *Ogere* : *peres*; 2456, *alle* : *walles*; 2682, *nede* : *stedes*; 944, *mone* : *stoones*; cf. also 2376, *wile* : *beguiled*. In l. 68, *poundis* : *dromonde*; the rhyme becomes perfect in reading *pounde*, as in l. 2336, instead of *poundis*.

(2) Single *n* is found rhyming with *n*-combinations.

a. *n* : *nd*—cf. 814, *ychoon* : *Mahounde*; 912, *parilone* : *Mahounde*; 1201, *cowne* : *Mahounde*. The rhyme, 162, *Rome* : *houne*, may be explained in the same manner, for *houne* stands for *hounde*, as it is spelt in ll. 237, 2377, 935, 1756.¹

β. n : ng—cf. 2349, *Mapyne* : *endinge*; 86, *Apolyne* : *tithinge*; 370, *inne* : *kinge*; 1455, *cosynes* : *kinge*; 3249, *Genelyne* : *kinge*; 3171, *serpentyme* : *endinge*; 959, *distruccion* : *wronge*.

¹ “This elision of a final *d* in such words as *hond*, *lond*, *sheld*, *held*, &c., is by no means uncommon in ancient poetry, and arises simply from pronunciation.”—Morris, *Specimens of Early English*, 320/261.

In 614, *love : vowe*, the second rhyme *vowe* does not contain the consonant *v*.

(3) Rhymes imperfect as concerns the consonants.

m : n—cf. 76, *Rome : one*; 1672, 364 : *done*; 2443, 366, *come* : *done*; 747, *some* : *soulone*; 1323, *came* : *than*; 1488, *came* : *ranne*; 2128, *tyme* : *pyme*; 177, *him* : *wynne*; 2375, *him* : *tene*; 447, 859, *him* : *kyn*; 2004, *hyme* : *shyne*; 2353, *him* : *inne*.

f : v—cf. 341, *twelve* : *selve*; 415, *wife* : *alive*; 1762, *gylfene* : *lyvene*; 1912, *gife* : *lyve*. But in all these cases the rhymes are really perfect, they seem only imperfect in consequence of the copyist writing indiscriminately *f* and *v*. Thus the rhyme of l. 341 reappears in l. 1867, *self* : *twelf*. In l. 2336 we find *gefe*, which is written *geve* in l. 198; *lefe*, l. 764; *safe*, l. 864, are spelt with *v* in ll. 1340, 1529, 2808.

l : n—cf. l. 363, *consaile* : *slayne*. Quite similar is l. 1251, *felde* : *sende*.

p : k—l. 820, *stoupe* : *stroke*. A similar rhyme occurs in *Guy*, l. 10903, *scapid* : *nakid*.

d : t—l. 2868, *gyrde* : *sterete*; 1151, *plete* : *dede*.

d : p—l. 283, *tyde* : *depe*. But this rhyme is very probably owing to the scribe. For *depe* we ought to read *wide*.

A single consonant rhymes with a double consonant. The only certain instance occurs in l. 311, *tyde* : *childe*. For in ll. 312, 317, *dele* : *welle*, we might read *wele*, as this word is frequently spelt in the poem; cf. ll. 385, 2618, 1173, 1651, &c. For *dedde* in l. 2980 (*rede* : *dedde*) we may substitute *dede*, which occurs in l. 2510. The rhyme *glad* : *hadde*, 2687, becomes perfect if we read *gladde*, which is the usual spelling of the word in the poem; cf. ll. 439, 570, 918, &c. Besides, I believe *hadde* to be monosyllabic. *Ferre* : *nere* l. 1575; in l. 117 we find *fere*.

The rhyme, l. 2654, *sloughe* : *drowe* can easily be restored in reading *slowe*, which occurs frequently, as in ll. 2401, 2683, 304, 2208, &c. The rhyme *ane* : *shafe*, 555, seems to be due to some clerical error.

(4) Rhymes imperfect as concerns the vowels.

a : e—2803, *gate* : *lete*; perhaps we are justified in reading *late*,

cf. *Harellock*, 328; l. 2752, *made : dede*. The rhymes *thare : were*, 1383; *bare : there*, 671; *Agremare : there*, 33, are really perfect ones, as we know the poet to have used *thare*, *there*, and *thore* indiscriminately; cf. ll. 208, 2604, 430, 1805, 1003; l. 1436, *lalde : nede*; 2365, *ladde : bedde*, the author probably pronounced *ledde*. For *lefte*, l. 2335 : *craft*, we may read *laſte*, as is shown by l. 424, *laſte : crafte*. In ll. 1781, 544, *tene : than*, the rhyme will be improved by reading *then*.

a : o (cf. p. xxxv)—504, *thane : gone*; 1143, 1079, *Rolande : honde*; 133, *sowdone : Lavan* (where we might read *sowdan*, as in l. 1491); 627, *sowdane : towne*; 2527, 1684, *Roulande : londe*.

i (y) : e. This rhyme also occurs in *Chaucer*; cf. Ellis, *Pron.* i. 272; see also *Guy*, p. xiv.—l. 21419, *him : hem*; 1299, *dynte : lente*; 523, *strike : breke*; 1643, *mylde : shelde*; 1263, *togedere : thidere*; 1277, *wepenless : ivis*; 344, *shitte : mette*; 2538, *hende : wynde* (read *wende*), &c.; l. 82, *vilane : remedye* (read *vilanye*, as in ll. 179, 2577); but 1015, *vilane : me*, cf. *Guy*, xi, v—813, *sle : curtesye*; 895, *we : lye*; cf. Ellis, *Pron.*, i. 271.

The monophthong *y* is rhymed with a diphthong, the second part of which is *y : i*—l. 441, *Sarsynes : Romaynes*; 2761, *Apolyne : agayne*; 2105 : *slayne*; 2175 : *eyne*; 2280, *dye : waye* (cf. 1582); 589, *fyne : Bourgoyne*.

o : ou (ow).—l. 1023, *wrothe : southe* (which is written *sothe* in ll. 2014, 2024, 2246, 2719); 779, *fonde : grounde*; 260, *clarione : sounے*; 879, *lione : crowne*; 2780, *malison : towne*, &c. Cf. also 1264, *endured : covered*.

o : e.—463, *oost : best*. The rhyme is restored in reading *rest* instead of *oost*.

o : i.—l. 966, *sonne : begynne*.

ue : ewe.—l. 2312, *vertue : fewe*. But this rhyme cannot be objected to, as “final French *u* (as in *due*) was diphthongized into *eu* in Chaucerian English.”¹

Other irregularities are:—l. 112, *douȝte : rowte*; 1987, *use . house*; 1131, *thou : lough*; 1200, *moost : goist*; 1730, *dethe : sleith*;

¹ Cf. Mr. Nicol's *Paper in the Academy* of June 23, 1877, vol. xi, p. 564, coⁿ 1, and *Seventh Annual Address of the President to the Philol. Soc.*, p. 2.

2136, *pas : grace*; 1611, *was : mace* (in which cases *e* is silent); 931, 1144, *peris : fiers*.

A line or verse generally contains four accented syllables, separated from each other by one or by two unaccented syllables, so that there are some instances of trisyllabic feet, as in ll. 817, 834, 2035, 2301, 2791, 3020, 3073, 2313, &c. In ll. 692, 695, two accented syllables are put close together without being separated by an unaccented one, which is altogether wanting. In some passages we find lines of three accented syllables alternating with those of four accents, as in ll. 575—582, 763—770, 839—846, 871—878, 2287—2290, &c. But in most cases lines with four accents follow each other in an unbroken succession, as in ll. 1—372, 995—1010, 1026—1029, 1067—1107, 1147—1154, 1731—1734, &c.

A few instances of verses with more than four accented syllables are also to be met with in the *Sowdan*. They are either due to the author and therefore intended, as in l. 37, where the poet almost literally imitates his original,¹ or they may be considered as due to some clerical error, in which case the metre generally can be restored by a slight emendation.

A verse has generally an iambic effect, that is to say, the first foot begins with an unaccented syllable, which is followed by an accented one. Frequently, however, the first accented syllable is preceded by two unaccented ones, as in ll. 41, 75, 127, 151, 367, 849, 1060, 1815, 1819, 2289, 2758, &c. There are some instances of the first foot consisting of a single (accented) syllable only, the unaccented one being altogether wanting, as in ll. 2120, 2288, 2374, 2394, &c.

DATE OF THE POEM AND NAME OF THE AUTHOR.

GEORGE Ellis attributes the present poem to the end of the fourteenth or beginning of the fifteenth century. "I think," he says in his *Specimens of Early English Metrical Romances*, ed. Halliwell, p. 380, "it would not be difficult to prove from internal evidence, that the present translation² cannot be earlier than the end of the fourteenth or beginning of the fifteenth century."

¹ See the note.

² Although l. 25 says that the story of the *Sowdan* "is written in Romance,"

Having seen from the summary of grammatical peculiarities that there is a great similarity between the language of Chaucer and that of the composer of this romance, we might be inclined to consider the latter as a contemporary of Chaucer. From some passages of the *Sowdon*, which seem to contain allusions to Chaucerian poetry, we may conclude that the poet must have known the *Canterbury Tales*. Thus ll. 42—46 :—

“ Whan kynde eorage begynneth to pryke,
Whan sfrith and felde wexen gaye,
And every wight desirith his like,
Whan lovers slepen with opyn yȝe,
As Nightingales on grene tre ” . . .

appear to be imitated from the *Prologue of the Canterbury Tales*, ll. 10—12 :—

“ And smale fowles maken melodye.
That slepen al the night with open eye,
So priketh hem nature in her eorages.”

Further on we remark in ll. 939-40 :—

“ O thow, rede Marȝ Armpotente,
That in the trende baye hase made þy trone.”

some traces of resemblance with the *Knight's Tale*, ll. 1123-26 :—

“ And downward on a hill under a bent,
There stood the tempul of Marȝ armypotent,
Wrought al of burned steel, of which thentre
Was long and streyt, and gasty for to see,”

which may still be compared with the first lines of the *Prologue of Queen Anelida and False Arcite* :—

“ Thou ferse God of armes, Mars the rede,
That in thy frosty contre called Traee,
Within thy grisly temples ful of drede,
Honoured art as patron of that place.”¹

Now the *Prologue of the Canterbury Tales* and the *Knight's Tale*, being written in couplets, or lines arranged in pairs, were certainly composed after 1385,² or rather after 1389.³ From the treatment of this cannot induce us to consider our poem as a mere translation. It is, on the contrary, a free reproduction of a French original.

¹ Cf. also Lindsay's *History of Spuyer Meldrum*, l. 390:
“ Like Mars the God Armpotent.”

² Cf. *Prioress's Tale*, ed. Skeat (Clarendon Press Series), p. xx; and Furnivall's *Trial Forewords*, p. 111.

³ Cf. *Chaucer*, ed. Morris, i. 205, footnote.

the final *e*'s, which, contrary to Chaucer's usage, seem to have been silent in a great number of cases in the poet's speech, we may further conclude that the *Sowdon* must be somewhat later than the *Canterbury Tales*. Therefore the poet of the *Sowdon* cannot have been merely a later contemporary of Chaucer; I rather think it to be more probable that he must have lived some time after him. This would bring us to the beginning of the fifteenth century as the date of the romance.

As to the name and profession of the poet nothing is known, and we have no clue whatever from the poem.

The present edition of the *Sowdon* is printed from the unique MS. of the late Sir Thomas Phillips, at Middle Hill, Worcestershire, which is now in the possession of the Rev. John E. A. Fenwick, Thurlestane House, Cheltenham. Sir Thomas Phillips purchased the MS. at Mr. Heber's sale.¹ The oldest possessor's name which we find noted, is on the reverse of the last leaf of the Manuscript, where is written, "This is John Eteyes (or Ebeye's) boke, witnes by John Staff"—in a hand *circa temp. Eliz. or Jac. I.* By some notes made by former possessors on the first fly-leaf of the MS., and by the autograph names which we find there, we learn that Geo. Steevens bought the MS. "at Dr. Farmer's Sale, Friday June 15, 1798, for 1: 10. 0." On May 20th, 1800, it was "bought at the Sale of Geo. Stevens, for 3. 4. 6." by "O. Grah^m Gilchrist."

A transcript of the MS. made by Geo. Stevens had been presented by him to Mr. Douce. This copy was re-transcribed by Geo. Ellis, who, in 1811, published some extracts with an analysis of the romance in the *Specimens of Early English Metrical Romances*.² The same copy has been followed by Halliwell, who in his *Dictionary of Arch. and Prov. W.*, has several quotations³ from the present romance, which he styles as "*MS. Douce, 175.*"

¹ *Bibliotheca Heberiana*, Part xi. p. 162. MSS. Lot 1533.

² Ed. Halliwell, p. 379 *et seq.*

³ For instances, see the following words:—*Atame, alayned, ameved, assorte, arente, forcer, &c.*

The poem of the *Sowdan* was first printed by the Roxburghe Club in 1854.¹ The text of the present edition differs from that of the *editio princeps* in so far as punctuation is introduced, which is altogether disregarded by the MS. and the Roxburghe Club edition. In some passages words which have been written as one in the MS. are separated in the text; thus *a laye*, l. 2694; *a ras*, l. 645, are printed instead of *alaye, aras*. Sometimes also words written separately in the MS. are united by a hyphen, as *be-falle*, 14; *i-wiss*, 71; *i-sought*, 725; *with-oute*, 841; *a-bide*, 818; *a-ferde*, 1337, &c. These slight deviations from the MS., which are always indicated in the foot-notes, seemed advisable on account of the great help they afford the reader in understanding the text. More important emendations and corrections of evident scribal blunders and other mistakes are given in the foot-notes, and will be found explained in the Notes.

The Index of Names will be useful to those who wish to compare the *Sowdan* with any other version of the romance.

The Glossarial Index contains besides the obsolete terms all those words the spelling or the signification of which essentially differs from that now accepted. Words which show only slight orthographical variations from their modern form have not been included, as the reader will have no difficulty in identifying them.

In conclusion I have the pleasant duty of acknowledging the invaluable assistance which Professor Zupitza at all times readily and freely gave me. My best thanks are also due to Mr. Furnivall and to Mr. Napier for their kind advice and suggestions, and to Mr. Herrtage for collating a transcript of the poem with the MS.

EMIL HAUSKNECHT.

Berlin, January, 1881.

¹ London. Printed by William Nicol, Shakspere Press, MDCCCLIV.

A D D I T I O N S.

SINCE the *Introduction* was written, I have had an opportunity of seeing the Hanover MS. of the French *Fierabras*. The kind offices of Professor Koner exerted on my behalf secured me the consent of the Administration of the Royal Hanoverian Library to have the MS. sent to Berlin, and their most generous permission to consult it freely in the Reading Room of the University Library.

Having now compared the *Sowdan* more closely with the Hanover MS., I must state that the final result arrived at in my investigation concerning the original of the *Sowdan* (cf. p. xxxii) is in no way altered.

As already stated above (p. xxxii), and as the subsequent examination and the passages of *H* quoted below will serve to confirm, the Hanover version is, generally speaking, the same as the printed version of the *Fierabras*, differing only in slight variations of readings.

The names in which *S* differs from *F*, but agrees with *H*, are already spoken of on p. xxxi. But there are several others in the spelling of which *H* agrees with *F*, but differs from *S*. Thus we find *Balans* or *Balant* in *H* for *Laban* in *S*; *Guarin*, *H*, leaf 80, back, *F* 438 = *Generyse*, *S* 1135; *Agolafres*, *H*, leaf 81 = *Alugolofer*, *S* 2135; *Amiotte*, *H*, leaf 83, back = *Barrokk*, *S* 2939, etc.

As to the subject-matter, there are no instances where *S*, differing from *F*, agrees with *H*. In all points in which *S* differs from *F* we find it also differing from *H*.

Thus the game of blowing a burning coal, in the description of

which *S* slightly differs from *F*, is related in *H* with nearly the same words as in *F*. As, besides the small fragment printed by Groeber in the *Jahrbuch*, xiii, and some few remarks in the *Zeitschrift für rom. Phil.*, nothing is known of the Hanover MS., the following passages printed here may serve to show how little *H* differs from *F*. The game of the coal (*S* 1996—2016, *F* 2907—2934) is thus described in *H*, leaf 58 :—

“ Veillard, dist Lueafer, vous ni savez juer,
 Vous ne savez en France le grant charboun soffler.
 Certes, ceo dist li dus, mais n'en oie soffler.
 Et respont li payen : Mais te feray mostrer.
 Ly payen vait le due au grant fowel mener.
 Quant Rollant l'ad veu, a Berard l'ad mostre
 Ore porres boue jeu ver et esgarder.
 Dahait qui ne laira ly et Naimes juer.
 Lueafer se beysa pur un tison combrer,
 Trestote le plus ardant quil i poet trover,
 Par tiel air soffla le fu qil li fist voler.
 Puis ad dist a Names ‘Ore vous covent soffler.’
 Nannes prist le tison qui bien se sout aider,
 Vers le payen s'en va pur le tison soffler.
 Pur ceo le fist ly dus qa ly se volt meller,
 Si suffla le tison qe le fist allumer,
 Le barbe et le menton fist au payen bruler,
 Tres parmy le visaie en fist la flame virer,
 Qe par un sule petite qe nel fist souuiler.
 Quant le voit ly payen, le sanc quida deuelier.
 Il jette a .ij. ses maines, qil le quide frapper,
 Mais ly dus le ferry tres parmy le costes,
 Qe les oilz de la teste ly fist en fu voler.
 Puy l'ad pris par le flank, s'il voit en le fu ruer.
 Lichiers, dist dus Names, Dex te poet mal doner,
 Tu me quidoies ore come fole ey trover.”

The distribution of the relics, in which *S* (cf. note to l. 3238) differs from *F* 6195 *et seq.* is related as follows in *H*, leaf 100 :—

“ **A** U baron saint Dynis fu mult grant l'assemblée
A Au perron au londy fu la messe chantee,
 Illok fu la corone partie et desseveree,
 L'un moite fu a saint Dynis donee
 Et un clow ansiemment, cest verite provee,
 De la Corone fu un partie a Ais portee,
 A Compaigne est l'ensigne en l'eglise honoree,
 Et les autres .ij. clowes a Orliens fu enveiee,
 Maint presant fist Charls de France la loie
 Des saintisme reliques, Jhesu de maiestes.
 En l'onur de Deu est mainte eglise fondee,
 La feste de lendit fu pur iceo estoree.
 Jaiaz videront cens ne taille donee.

Ne tardoit que .iiij. ans k'Espaigne fu gaste^e.
 La fu la treison de Rollant porpensee,
 Qe Ganes le vendist a la gent diffaee,
 Puys fu as chiuals sa ehars destreinee,
 Pinables en fu mortz de suz Lyons en la pree,
 La le vengea Terris au trenchant del espee,
 Puys fu pendu armes par gulee paree,
 Toutz iours vegnen traitors a mal destinee
 On aloignee ou apres ia ni aueront duree.
 Charles voit a Orliens, la chancheon est finee
 Au deu vous commande, tote j'ai ma chancon fine.
 De cels romance est bone la fine *et l'entree*,
 Et en mileue *et partote* q̄i bien l'ad escoutee
 La beneiceon aez de Deu *et del virgine honore.* Amen."

The miracle (*F* 6101—6123)¹ of the glove, in which Charles had placed fragments of the thorns, remaining suspended in the air for over an hour, the description of which is omitted in the *Sowdan* (cf. *Dissert.*, p. 29), is related as follows in *H*, leaf 99 :—

"**L**'EMPERERS de France fist forenent a loier
 Il a fait un table sur .ij. trestes lever.
 Et par de sur un paille qui fu fait outre mer.
 Illok fist Charlm̄ la corone aporter,
 Puis ad fait l'arcevesqe partir *et* deviser,
 Si ad fait les reliques mult bien envelopper.
 Dedens son mestre coffres les a fait deffermer,
 Et les autres reliques qe il voudra aporter.
 Les petites espignons qil vist esgruner,
 De la saint corone qil fist demenbrer,
 Trestote les acoillye nostre emperer ber,
 Et les mist en son gant qanqil pout trover.
 Un chivaler le tent qil vist lez ly ester,
 Mais al ne l'apereut my qe nele oit parler.
 Charlemayn retiret sa mayne, si lesse le gant uler.
 Et dex a fait le gant enmy l'air arester
 Tant que d .j. leue en pout home bien aler ;
 Kar la presse fu grant, ne l'en puis remenbrer.
 Charlemayn comande l'ewe apporter.
 De son gant ly sovengre si *quant* il dust laver,
 Mais ne seet a ky le comanda abailier,
 Par desur la gent le vist en l'air esteer,
 L'arcevesqe la monstre *et* tuit l'autre barne.
 Ceo fu mult grant merveille, home en doit bien parler,
 Charls a pris son gant, s'est assis au soper."

H, leaf 37, agrees with *F*, l. 1043, in making Oliver drink of the bottles of balm, which is not mentioned in the *Sowdan*, l. 1190 (cf. p. xxix).

¹ Cf. *Sir Ferumbras*, 185/5988.

Similarly we find *S* 2604 differing from *H*, leaf 62, where we read *Basyns* (= *Basin*, *F* 3313) instead of *Bryer*.

Again *H*, l. 40, agreeing exactly with *F*, l. 1329 *et seq.*, differs from *S* 1279-82 (cf. p. xxix).

Instead of *Floripas*, *S* 1515, it is *Brulans*, *H*, l. 49, and *F* 1949, who advises the Sondan not to slay the prisoners.

The names of the twelve peers are the same in *H* as in *F* (cf. p. xxvii); and the whole scene of the peers being sent one after the other on a mission to Laban (cf. note to l. 1665 of the *Sowdan*) is described exactly alike in *F* 2263—2282 and in *H*, leaf 51, back, with the only difference that the names of the peers are given in a different order in both versions, Richard of Normandy, who is sent off as the sixth in *F*, being the second in *H*.

These variations of *S* from *H* clearly exemplify the impossibility of regarding the Hanover MS. as the original of the *Sowdan*. But as on the whole these differences are not of a very significant nature, and as, moreover, part of these variations may perhaps be attributed to the favourite habit of the author of going his own way in the arrangement of the subject-matter and in some minor points, whereas in the essential course of the events he strictly adhered to his source (see above p. xxxviii, and cf. note to l. 2535); and as besides there are several names, the spelling of which differs in *F*, agreeing in *S* and *H*, I think there can be no doubt that the original of the second part of the *Sowdan* was a version similar to the Hanover MS.

If now we compare the Hanover version with the Ashmole *Ferumbras* more closely than has been possible on page xx, there are some instances where *A*, whilst differing from *F*, agrees with *H*.

H.	A.
lf. 27. Ha <i>Glout</i> , dist Karlemaines,	163. A <i>glotoun</i> , saide þe Emperer
lf. 27. Que puis <i>rirre</i> que cest jours fu passes	175. Ke <i>lyve</i> he noȝt þys day to be evene
lf. 25, bk. Ses chiuals ad reine à un arbre rasmee Et garda les leges tote contrevale li pree	91. þarto ys stede þan tyeþe he

Nevertheless, the following passage in which *A* agrees with *F*, but differs from *H*, will at once show the impossibility of regarding *H* as the original of *A*.

A.

H.

302. Panne þer come bifore Charloun, lf. 28, bk. Atant se sunt drecie
Gweneloun and Hardree Guinelons et Aroles

In other instances *A* is found differing from *H* as well as from *F*. Thus the name of *Enfachoun*, *A* 4652, which is *Efraons* in *F* 4900, does not occur at all in *H*, which in the passage corresponding to *F* 4900, as well as in that corresponding to *F* 4913, reads *Afficons li Geans*.

Again, in the story of Myloun, in which *A*, l. 2008 *et seq.*, differs from *F*, we find *H* disagreeing from *F*, 2734 *et seq.*, and from *A* —

“Volez vous queor de feme essaier *et esprover*
Del riche duc Milon *vous* deverez remenbrer,
Qe tant nori Galans qe ly fist adouber,
Puys ly toly sa feile Gabaen au vis cler,
L'enfes Marsilion en fist desherriter.—
Quant l'entent Floripas, du sens quid'a deueer.”—(*H*, leaf 56.)

But in most cases in which *F* differs from *A*, *H* agrees with *F*.

Thus we find Ferumbras challenging only *six* French knights in *H*, lf. 26, as in *F*, 84, 105, instead of *twelve* in *A*, l. 102.

In *A*, l. 5204, Floripas, swooning away, is upheld by Oliver, whereas in *F*, 5373, and in *H*, lf. 90, it is Guy who keeps her from falling.

For *Howel of saint Miloun*, *A* 5574, we read *Huon de saint Lis* in *F* 5792, and *Hugon de saint Lis* in *H*, lf. 95, bk.

As in *F* 2912 it is to Berard that Roland speaks in *H*, lf. 57, bk., and not to Olyver, as in *A* 2234.

That Maubyn scales the walls by means of a ladder of leather (*A* 2406) is not mentioned in *F* 3061, nor in *H*, lf. 59, bk.

In *A* 1386 Floripas gives Oliver, who is wounded, a warm draught, which heals every wound; in *F* 2209, as well as in *H*, lf. 51, it is by a bit of the mandrake plant that he is healed.

The maid-attendant mentioned in *A* 1238 (*chamberere*) is a man-attendant in *F* 2083 (*chamberlenc*) and in *H*, lf. 49, bk. (*chamberlayn*).

There is no trace of the additional lines of *A*, ll. 4867—4875, to be found in *H*, lf. 86 bk., nor in *F*, 5094.

Among the relics spoken of in *A*, there is nowhere a mention made of the *signe*. In *H* we find the *signe* always mentioned

together with the crown and the nails, just as in *F.* In the passage quoted above from *H*, lf. 100, and in the line which corresponds to *F* 6094, we find *ensigne* instead of *signe*; but *ensigne* certainly must be looked upon as a clerical blunder. In the other passages in which we find "the winding sheet, or shroud, of the Lord" mentioned in *H* it is also called *signe* :—

"Et rendrai la corone et le *signe* honore."

H, lf. 42 = *F*, 1498; and *H*, lf. 45, bk. = *F*, 1805.

"Et les saintismes clowes et le *signe* honores."—*H*, lf. 57 = *F*, 2829.

That the *signe* cannot be the "inscription of the cross" (cf. *Introduction*, p. xxx) is proved by an additional line of the Hanover MS., in which the Archbishop is said to have covered the heads of the French with the *signe* :—

"Puis a trait l'*ensigne* qui bien estoit ovres
Engenolant l'ad ly Rois tote oue lermes baises,
Plus flairoit duement que basine enbasines.
Quant Franceis l'ont veu, ele vous effraes,
De pite et de ioy fu chescous emplores.
L'ercevesqe le prist, mult fu bien purpenses,
Et nos Francis en a les chefs envelopes,
Puis le mist sur le paille qest a or ornes,
Od les autres reliques dont illi out asses."

H, lf. 98, corresponding to *F*, 6094 *et seq.*

Abstaining now from citing any more passages where *H* agrees with *F*, but differs from *A*, I think the few quotations above will suffice to show the impossibility of regarding the Hanover MS. as the original of the Ashmole *Ferumbras*, notwithstanding that there are some resemblances of *A* to *H* (cf. p. xx). Therefore the result arrived at on p. xxi as to the original of the Ashmolean version is in no way altered by the detailed comparison of *A* with *H*.

SKETCH OF THE STORY.

Laban, the Soudan of Babylon, who was residing at Agremore in Spain, went to the chase in a wood near the sea (p. 2). Being tired of hunting he sat down under a tree, and, perceiving a ship drawing near unto the shore, he sent one of his men to hail the vessel and to inquire for news. The interpreter of the vessel informs the soudan that the ship, freighted with a rich cargo at Babylon designed as a

present to Laban, had been driven by violent storms to the shore near Rome, where the ship had been robbed, and many of its people had been slain by the Romans. He solicits the Soudan to revenge this insult. Laban promises to make them pay dearly for it (p. 3). He convokes a war-council, and assembles a hundred thousand men and seven hundred sail. Himself goes, with Ferumbras his son and Floripas his daughter, in a dromond richly adorned (p. 4). They disembark in the haven of Rome, slay all Christians, and burn towns, abbeys, and churches. The pope of Rome assembles his council (p. 5). Duke Savaris is to meet the Saracens. With ten thousand men he draws near the Soudan's pavilion on the shore (p. 6); they slay ten thousand Saracens. The Romans, though masters of the field, cautiously retire within the walls of the city. Lukafer of Baldas, having scoured the country, brings ten thousand Christian maidens to the Soudan, who orders them to be put to death (p. 7). Lukafer demands Floripas for his wife, in return for which he promises her father to bring Charlemagne and his twelve peers to the foot of his throne. Floripas agrees to accept him when he has fulfilled his promise. The next morning Lukafer assaults the city, but the ditches being too deep (p. 8), the Saracens are obliged to retire. On the following day the assault is renewed, the ditches are, on Mavon's advice, filled with faggots. After a sharp conflict, where there were ten thousand Saracens slain by the stones of the Romans, the heathens are obliged to withdraw (p. 9). This second repulse makes the Soudan almost mad with vexation; he chides his gods. But Lukafer told him that he had learned from a spy that Savaris would, on the following day, come out again to fight with them. He now intended, when Savaris was engaged in the battle, to unfold a banner made exactly like that of the Romans, and to attempt, by this stratagem, to be admitted within the gates. And so it turned out: the Romans mistaking him for Savaris returning from his sally, he entered the main tower, and slew all therein. Savaris, noticing the artifice of the enemy, and seeing his troop reduced to seventy-two men, turned back, but found the gate shut (p. 10). Estragot, a black giant of Ethiopia, slays him with his steel-mace. The Pope having summoned his council, a senator suggested the necessity of

sending messengers to Charlemagne to ask his aid. They all assented, and three messengers (p. 11) left the city by a postern at midnight; they passed the enemy's camp without being noticed by any wight. On the next morning Laban attempted a third assault; he commanded every man to throw pikes and bills over the walls to kill the Romans, and ordered the ships to go up the water with their boats bound to the mast, that they might fight in close combat. Near the tower there stood a bulwark, or "bastile," which was a strong defence to the wall. It was thrown down by stones hurled from an engine. Laban, growing proud from this event, summoned the Romans to surrender. Instead of an answer a Roman hurled a dart at his breast-plate, but his hauberk shielded him. The Soudan, more than mad, charged Ferumbras to destroy them all (p. 12), and enjoined Fortibrance and Mavon to direct their engines against the walls. The great glutton Estragot, with his heavy mace, smote on the gates and brake them in pieces. But as he was entering one of the gates, they let the portcullis fall, which crushed him to the ground, where he lay crying like a devil of hell. The Romans rejoiced, but the Saracens grieved. They withdrew to their tents, leaving behind the corpse of Estragot, whose soul went up to Mahound (p. 13). The Pope called all his people to St. Peter's and proposed to them to attempt a sally with twenty thousand men, to attack the enemy before day-break within their camp, and to leave ten thousand for the defence of the city. In the morning the Pope displayed the banner of Rome, and after a prayer for the preservation of the city, they marched out. But Ferumbras, going his rounds (p. 14), noticed their coming, sounded the alarm, and drew up his troops. Then began a fierce struggle. Ferumbras slew Sir Bryer of Apulia (p. 15) and the worthy Hubert. Nine thousand heathens were killed and eight thousand Romans. Lukafer destroyed eighteen Romans; he also slew Gyndard, a senator of Rome, who had killed ten Saracens. Then came the Pope with a great escort and his banner before him. Ferumbras, supposing him to be the sovereign (p. 16), burst open the thick crowd and threw him down to the ground. But having opened his ventail, he saw his tonsure, and recognized the Pope. "Fie, priest," he said, "what doest thou here in the battle-field?"

It would be a shame for me to slay thee. Go home and think of thy choir-service." The Pope, being glad to get off so easily, retired to Rome with five thousand men, fifteen thousand being killed. Charlemagne, having learned from the messenger the great disaster which had befallen the Romans, said he would not desist until he had chased the Soudan and Ferumbras out of Christendom (p. 17). He gave ten thousand pounds of francs to his nephew, Guy of Burgundy, and sent him off with orders to advance against the Soudan by forced marches. Himself would follow as soon as possible. In the mean time Laban reminded Lukafer of his vaunting promise to bring him Charlemagne and his twelve peers in return for his daughter Floripas. Lukafer said he would do all he had promised. With ten thousand men he attacked the city on one side, the other being assaulted by Ferumbras. The combat continued as long as daylight lasted. At night they retired to their tents (p. 18). Then treason was planned by Isres, who by inheritance possessed the guard of the chief gate of the town. He went to the Soudan and offered to betray the city on condition that his life and property should be spared. The Soudan promised it. Ferumbras with twenty thousand men went with Isres, but on entering the gate he caused the traitor's head to be struck off by the portcullis and to be carried on the point of a spear through the city. "Treason," cried the people (p. 19), when Ferumbras advanced into Rome. All the streets were soon covered with dead men. Ferumbras went to St. Peter's, seized the relics, the cross, the crown, and the nails, burned the whole city, and carried away all the treasures and the gold to Agremore in Spain, where the Soudan went back to stay. Three months and three days they spent there in great festivities, making offerings to their gods, and burning frankincense in their honour. They drank the blood of beasts and milk, and ate honey, and snakes fried with oil (p. 20). When Sir Guy, approaching, drew near Rome, he found the whole city in flames. He grieved much that he had arrived too late, and resolved to wait there for Charlemagne, and then to tell him how Laban had burnt the city, and had sent the relics to Agremore, his principal town in Spain. Soon king Charles advanced to rescue Rome with his twelve peers and three hundred thousand soldiers (p. 21). Roland

led the vanguard, Oliver the rear, and the king was with the main body. The provisions were conveyed by sea. Guy, seeing the army come, went to meet the king, and told him the mischief done by the Soudan, who, moreover, had made a vow to seek Charles in France in order to afflict him with grief. "He will find me near," said Charles, "and shall pay dearly for it. Unless he consents to be baptized (p. 22), he shall never see Babylon again." They all took ship without delay. Propitious winds drove them into the river Gase, where they landed, thirty miles from Agremore, and laid waste the country. Laban, hearing this news, was astonished at Charles's presumption (p. 23). He assembled all his barons, and charged them to bring him alive that glutton that called himself king of France, and to slay the rest of his army. Ferumbras went forth with many Saracens. He meets with Roland. They deal each other heavy strokes. Oliver cuts off a quarter of Lukafer's shield. The combat lasted the whole day. Well fought the twelve peers (p. 24). Ferumbras charges Oliver. King Charles, seeing this, rides at Ferumbras, and strikes his helm with a heavy mace. Ferumbras cannot approach him on account of the crowd. Charlemagne slew thirty Saracens with his sword Mounjoy. Lukafer of Baldas encountering Charles told him that he had promised the Soudan to bring him Charles and the twelve peers. Charles strikes him on his helmet (p. 25), but Lukafer is rescued by a great throng. Roland, drawing Durnedale, cleared a space around him, and hammered the heads of the Saracens. So did the other peers, and thirty thousand Saracens were slain. At night the pagans quit the field. Ferumbras vows never to desist until he has conquered Roland and Oliver (p. 26) and been crowned king at Paris. Charles went to his pavilion and thanked God and St. Mary of France. He praised the elder knights for having won the victory, and exhorted the young ones to take example by them. They all make merry and go to supper. The Saracens address a prayer to the red Mars Armipotent (p. 27), to grant the Mahometans the victory over the Christians (p. 28). In order to recruit the late losses in his army, the Soudan sent for his vassals, and assembled more than three hundred thousand Saracens at Agremore. He addressed them (p. 29) in order to increase their

ardour, ordered a solemn sacrifice to his gods, and charged Ferumbras to march with thirty thousand of his people against the Christian king (whom he wished to teach courtesy), and to slay all his men except Roland and Oliver (p. 30), if they would renounce their gods. Ferumbras led out his troops; until arriving near Charles's camp, he ordered them to halt in a wood, and advanced with only ten of his men to the camp of Charlemagne, and offered to fight at once against six of his peers. If he should conquer them, he would lead them away to his father's hall; but if he should be conquered, he would be Charles's man. The king sent for Roland and ordered him to undertake the combat. Roland refuses (p. 31), because Charles had praised the old knights: they might show their prowess now. Charles, vexed, smites Roland on the mouth, so that the blood springs from his nose, and he calls him a traitor. Roland draws his sword, but the other barons separate them and try to conciliate them. Meanwhile Oliver, who being sorely wounded kept his bed, on hearing of this dispute, had armed himself and went to Charles. He reminds the king of his long services, in reward for which he demands the battle. Charles remonstrates with him. But Oliver insists (p. 32). He rides to the forest, and finds Ferumbras alighted under a tree, to a branch of which his steed was tied. "Arise," he said, "I am come to fight with thee." Ferumbras, without moving, demands his name. "I am Generyse, a young knight lately dubbed." Ferumbras observes: "Charles is a fool to send thee; go and tell him to send me Roland and Oliver and such four other douzeperes. For little honour were it to me to fight with thee." "Spare thy words," replies Oliver, "and take thy arms" (p. 33). Ferumbras is wrath and seizes his helmet, which Oliver assists him to lace. Ferumbras thanks him, courteously bowing to him. They mount their steeds, and rushing together like fire of thunder, they have their lances broken. They draw their swords. Ferumbras smites Oliver on his helmet so that the fire flies. Oliver strikes at the head of Ferumbras, breaks away the circle of his helmet, and the sword glancing off down his back, he cuts off two bottles of balm (p. 34), which he throws into the river. Ferumbras tells him that they were invaluable to a wounded man, and that he should atone for their loss with his life. He

strikes at Oliver, who wards off the blow with his shield, but his steed is killed under him. Oliver quickly starts up and tries to kill his adversary's horse, but Ferumbras rides off and ties it to a hazel. "Yield thyself to me," says Ferumbras, "believe on Mahound, and I will make thee a duke in my country, and give thee my sister" (p. 35). "Ere I yield to thee," answered Oliver, "thou shalt feel my strokes." They fight for a considerable time; the blood runs from both their bodies. By mutual consent they stop to take breath. Ferumbras again asks Oliver his name and kin. "Thou must be one of the twelve peers, as thou fightest so well." "I am Oliver, cousin to Charlemagne." "Thou art welcome here," says Ferumbras; "thou slewest my uncle (p. 36); now thou shalt pay the penalty." The fight continued the whole day. At last Oliver, smiting Ferumbras upon the helmet, had his sword broken. He ran to the steed at the tree and seized a sword that was hanging there, but in turning on Ferumbras, he received a blow that made him kneel down (p. 37). But he returns Ferumbras a fearful stroke. Charles, seeing Oliver on his knees, prayed to Christ that he might grant the victory over the pagan. An angel announced to him that his prayer was heard. Charles thanks God (p. 38). The fight begins again. Ferumbras breaks his sword on Oliver's helmet. He runs for another and asks Oliver to surrender. But Oliver aims at him a blow which cuts his hauberk, so that his bowels are laid bare. Ferumbras implores his mercy, and consents to be christened, his gods having proved false. He requested him to take his hauberk (p. 39), to fetch his horse, and to carry him to his own tent. But the Saracens who lay concealed in the wood rush out. Oliver, being surrounded, sets down Ferumbras under an olive-tree, and defends himself with his sword, dealing the Saracens many a hard blow. Then Roland rushed into the throng of the enemy and slew many (p. 40). His horse being killed by arrows and darts, he fights on foot, but his sword breaking, he is taken and led away. Oliver rides to rescue him, but his horse being also killed, he is overpowered and bound. Both were conducted to Lukafer of Baldas (p. 41). Charles sees them, and calls for a rescue. Many enemies were slain by the French barons, but the Saracens had fled with their prisoners, and

Charles is obliged to turn back. Under a holm tree they find Ferumbras, whom the king is going to put to death. But on his requesting to be baptized Charles took pity on him (p. 42), led him to his tent, and ordered a surgeon to attend him. He soon recovered, and bishop Turpin baptized him by the name of Floreyn. But he continued to be called Ferumbras all his life. Afterwards he was known as Floreyn of Rome on account of his holiness. Roland and Oliver being brought to the Soudan, Laban enquires their names. They confess their names (p. 43). The Soudan swears they shall both be executed the next morning before his dinner. But Floripas advises him to detain them as hostages, and to remember his son Ferumbras, for whom they might be exchanged. The Soudan, finding her counsel good, orders his gaoler Bretomayn to imprison them, but to leave them without food (p. 44). At high tide the sea filled their deep cells, so that they suffered much from the salt water, from their wounds, and from hunger. On the sixth day Floripas, who was gathering flowers in her garden, heard them lament. Moved to compassion, she asks her governess Maragound to help her in getting food for the prisoners. Maragound refuses, and reminds Floripas of her father's command. Floripas, thinking of a trick, called to her governess to come to a window (p. 45) and see the porpoises sporting beneath. As Maragound is looking out, Floripas pushes her into the flood. She then asks Bretomayn to let her see the prisoners. The gaoler threatened to complain to her father, but Floripas, having seized his key-clog, dashed out his brains. She then went to tell her father she had surprised the gaoler feeding the prisoners (p. 46) and promising to deliver them, wherefore she had slain him. The Soudan gives the prisoners into her guard. She now proceeded to the prison, asked the prisoners what they wanted, and promised to protect them from any harm (p. 47). She let down a rope, and with her maidens drew up both, and led them to her apartments. There they ate, took a bath, and went to bed. The Soudan knew nothing of his prisoners being in Floripas's chamber. Meanwhile Charlemagne tells Guy that he must go to the Soudan to demand the surrender of Roland and Oliver, and of the relics of Rome. Naymes of Bavaria represents that a messenger to the Soudan

(p. 48) would certainly be slain ; and that they ought to be anxious not to lose any more besides Roland and Oliver. Then said the king : " By God, thou shalt go with Guy." Ogier the Dane remonstrates, but is ordered to go too. So are Thierry of Arlane, and Folk Balian, Aleroys, and Miron of Brabant. Bishop Turpin kneels down to implore the king's mercy, but he must go too, as well as Bernard of Spruwse (p. 49) and Brier of Mountdidier. The knights take leave and start. About the same time the Soudan having assembled his council, Sortibrance and Brouland (p. 50) advise him to send twelve knights, and to bid Charles to give up Ferumbras and to withdraw from his country. The knights are despatched ; near Mantrible they meet with the Christian messengers. Duke Naymes enquires whither they intend to go (p. 51). Having heard their message, the delegates of Charlemagne cut off their heads, which they take with them to present to the Soudan at Agremore. Laban was just dining when Naymes delivers his message : " God confound Laban and all his Saracens, and save Charles, who commands thee to send back his two nephews and to restore the relics " (p. 52). They then produce the heads of the Soudan's messengers. The Soudan vowed a vow that they should all ten be hanged as soon as he had finished his dinner. But Floripas recommended him to put off his resolution until a general council of his barons had determined on the best way to procure the liberation of Ferumbras. Thereupon the Soudan gives the prisoners into her guard. Floripas leads the knights into her tower (p. 53), where they were glad to find Roland and Oliver. They told each other how they had fared. After washing, they dined off venison, bread, and wine. The following day Floripas asks Naymes his name, and enquires after Guy of Burgundy, whom she had loved for a long time (p. 54), and for whom she would do all she coull for their benefit, and would be baptized if he would agree to love her in return. Naymes tells Guy to take her for his wife ; but Guy refuses, as he never will take a wife unless she be given him by Charles. But Roland and Oliver persuade him, so that he at last consents. Floripas, holding a golden cup of wine (p. 55), kissed him, and requested him to drink to her after the fashion of her country ; she then would drink to him in return. They all

make merry, and prepare to assail the Soudan at supper on the following day. Meanwhile Lukafer comes to the Soudan and asks leave to see the prisoners, in order to know how Floripas guards them. Finding the door locked (p. 56), he burst it open with a blow of his fist, and told them he was come to speak to them, and to enquire after Charlemagne. Duke Naymes answers. Lukafer then asks what amusements they have after dinner. Naymes says: "Some joust, some sing, some play at chess." "I will teach you a new game," says Lukafer (p. 57). With a thread he fastened a needle on a pole and put a burning coal upon it. He blew it at Naymes's beard and burnt it. Naymes waxed wroth, and snatching a burning brand from the fire he smites at Lukafer, and throws him into the fire, where he was burnt to charcoal. Floripas applauds this, but points out their danger, and advises them to arm. At supper time she goes to her father (p. 58). As they were sitting at table, the twelve peers rushed in and slew all whom they met. Laban, pursued by Oliver, jumps out of a window on to the sea-shore and escaped without injury. They killed all in the castle, and then drew up the bridges and shut the gates. Laban vowed a vow that he would hang them all and burn his daughter. He sent to Mantrible for troops (p. 59) and engines and besieged Agremore. Floripas recommends the peers to enjoy themselves. In the morning the Soudan attacks the castle, but is repulsed (p. 60). He accuses his gods of sleepiness and shakes them to rouse them out of sleep. Brouland tells him, as the castle is strong and well stored with provisions, the peers will hold it very long; but if he would send orders to Alagolofer, the bridge-keeper at Mantrible, not to allow any one to pass without leave (p. 61), they would get no assistance from Charles and die from hunger. Espiard, the Soudan's messenger, is despatched to Mantrible, and commands the giant not to suffer any one to pass the bridge (p. 62). Alagolofer drew four and twenty chains across the bridge. Meanwhile the Soudan assaults the castle again, but the twelve peers slew three hundred Saracens (p. 63). Laban threatens to hang them, and utters imprecations against Floripas, who returns them. He then calls for Mavon, his engineer, and orders him to direct a mangonel against the walls. Mavon knocked down a piece of the battlements.

Roland and Oliver lament; they are comforted by Floripas (p. 64). Guy kills Maredage, the king of Barbary, by throwing a dart at him. The Saracens stop the attack to bury Maredage, and bewail him seven nights and seven days. Then the Soudan more closely blockades the castle (p. 65). The provisions being exhausted, Roland complains of Charles's forgetfulness; but Floripas cheers him up, saying she possessed a magic girdle, which was a talisman against hunger and thirst for those who wore it. They all successively put it on, and felt as if they had feasted (p. 66). Laban wondered at their endurance, but at last remembering the girdle, he induced Mapin to attempt to steal it at night. Mapin entered the chamber of Floripas (p. 67) through a chimney. He finds the girdle and puts it on, but Floripas perceives him and cries out. Roland hurries to her assistance, cuts off Mapin's head, and throws him out through the window into the sea without noticing the girdle. Floripas, seeing her girdle lost, is much grieved; Roland comforts her. They agree to attempt a sally to obtain food (p. 68). In the morning Naymes and Ogier remain in the castle, while the others start and surprise the Saracens sleeping in their huts. They slew three hundred, and carried off as much food as they could bear (p. 69). The Soudan is enraged and is going to burn his gods, but, appeased by his wise men, he sacrifices again, and is assoiled by the priests. Laban holds council (p. 70). A new assault begins, but so many of the assailants were slain by the showers of stones hurled down by the peers that the ditches are filled with dead bodies. The Saracens retire. But soon a second attack ensues. There being no stones, Floripas gave them her father's silver and gold to cast amongst the assailants. The Soudan in alarm for his treasure gives up the assault (p. 71). He is enraged with his gods, and smites Mahound so that he fell on his face; but the priests induce him to kneel down and ask forgiveness (p. 72). Meanwhile Roland exhorted Richard of Normandy to go on a message to Charles, that he might come to their rescue. They all would, the following morning before day-break, make an attack on the Saracens, and meanwhile he should steal off in the darkness. In the morning they sally out. Floripas and her maidens draw up the bridges after them. Richard went off towards Mantrible (p. 73).

The others slay many Saracens; but Guy, overpowered by the Babylonians, is taken prisoner. Laban asks his name. Guy tells him. He is to be hanged. Three hundred Saracens crowding near the gate of the castle, attempted to prevent the other peers from entering. A fearful struggle begins (p. 74), in which Sir Bryer is killed. At last the Saracens take to flight. The peers retire inside the castle, taking the corpse of Bryer with them. Floripas enquires after Guy, and on hearing of his capture, begins to lament despairingly. Roland promises to rescue Guy (p. 75). On the following morning Laban orders Sir Tamper to erect a gallows before the castle, where Floripas could see it. Guy is led bound. Roland calls his companions to arms. They rush forth (p. 76). Oliver cuts down Sir Tamper, Roland kills a king of India, takes his sword and horse, and gives them to Guy, having unbound him. They slay many Saracens, and put the rest to flight. Retiring towards the castle, they see Admiral Costroye, and the Soudan's standard-bearer, escorting a great convoy, destined for the sultan, across a field near the high road (p. 77). Roland calls to them to share the provisions with them. Costroye refuses, and is slain by Roland. Oliver kills the standard-bearer, and the convoy is conveyed into the castle (p. 78). Floripas thanks Roland for bringing back Sir Guy, and proposes that he shall choose himself a mistress from amongst her maidens. But Roland refuses to take any that is not a Christian. The Soudan, on hearing such bad news, again defies his gods, and threatens to throw them into the flames (p. 79). But bishop Cramadas kneels before him and appeases him. The Soudan makes an offering of a thousand besants to his gods. When Richard arrived as far as Mantrible, he found the bridge barred by twenty-four chains, and Alagolofer standing before it. Determined not to leave his errand unperformed, he knelt down and commended himself to God. A hind appears (p. 80) and swims across the river; Richard follows her, and passing over in safety, hurries on to Charlemagne. Meanwhile Genelyn, the traitor, had advised Charles to retire to France, because the twelve peers were all slain. The king believed him, and marched homeward, lamenting for his peers. Richard overtakes him, and is recognized by Charles, who asks him about the others.

Richard tells the king how they are besieged within the castle of Agremore, and are waiting for his assistance. Charles, vowing vengeance on Genelyn (p. 81), turned and marched to Agremore. Richard informed him of the giant who kept the bridge, and how he had passed the river by a miracle. He proposed a plan that twelve knights, disguised as merchants, with their arms hidden under their clothes, should pay the toll, and the bridge being let down, they should blow a horn as a signal for the others to approach. They start and arrive at Mantrible (p. 82). Alagolofer asks whither they are going. Richard says they are merchants on their way to the Soudan, and they are willing to pay the toll. Alagolofer refuses to let them pass, and tells them about the ten knights, who had passed there and done so much mischief to the Soudan ; therefore he will arrest them all. Sir Focard draws his sword and smites at him, Richard blows his horn, and Charles advances (p. 83). Alagolofer fights them with a great oak club. Richard seizes a bar of brass and knocks him down. Four men get hold of him and throw him into the river. They loosened the chains ; but the Saracens assembling on the walls of the city, many Christians were slain. Alagolofer's wife, Barrock the giantess, comes on with her seythe and mows down all whom she meets. Charles dashes out her brains (p. 84), and with fifteen knights enters the outer gate of the town, thinking his army would follow him. But the gate was instantly closed upon him, and his men came too late. Charles was in great danger ; but Genelyn, seeing him shut in, exclaimed that the king and the twelve peers were dead, and proposed to retire, as he wished to be king himself. They were going to return, but Ferumbras (p. 85) calls him a traitor ; he rallies the French, and with his axe bursts open the gate. He chased the Saracens and rescued the king. Mantrible is taken with all its engines and treasures. Richard found two children of seven months old (p. 86), and four feet high. They were sons of Barrock, begotten by Astragot. Charles caused them to be baptized, and called the one Roland and the other Oliver. But they soon died for want of their mother's milk. The king appoints Richard governor of the city, and hurries on to Agremore with his army and with Ferumbras (p. 87). Laban, being told by a spy

that his city was taken and the bridge-ward killed, swears to avenge him. He calls a council, and charges his barons to take Charles alive that he might flay him. Charles approaches. Floripas first recognizes the banner of France and tells the others (p. 88). Roland and all his companions sally forth to meet Charlemagne. Laban draws up all his people in battle-order. The French make a great slaughter of the Saracens. Charles encounters the Soudan ; he unhorses him, and would have cut off his head, but for Ferumbras, who requested that his father might be baptized. The Saracens, seeing Laban a prisoner, fly ; but the Christians pursue them. Three hundred escaped to Belmarine. Charles leads Laban to Agremore. Floripas welcomes her father (p. 89), but he is enraged at seeing her. She then bids Charlemagne welcome, and presents the holy reliques to him. Charles kisses them, and says a prayer ; he then thanks Floripas for her assistance to his knights, and for having preserved the precious reliques. He orders Turpin to prepare a vessel wherein to baptize the Soudan, and to wash off his sin in the water (p. 90). Turpin leads Laban to the font, but the Soudan strikes at him, spits on the vessel, utters invectives against all Christians, and curses Ferumbras. Charles commands Naymes to cut off his head. He is executed ; his soul goes to hell, there to dance with devils. Floripas was baptized with all her maidens, and was wedded to Guy. Charles divided Spain between Guy and Ferumbras (p. 91), and charges Sir Bryer of Bretayne to take care of the reliques, and to bring all his treasure to Paris. After taking leave of Guy and Floripas, Charles sails to Monpilier, where he thanks God for the victory (p. 92), and for the reliques. He presents the cross to Paris, the crown to St. Denis, the three nails to Boulogne. Charles well remembered the treachery of Genelyn, and ordered him to be drawn and hanged at Montfaucon in Paris (p. 93).



The Romaunce of the Sowdone of Babylone
and of Ferumbras his Sonc who
Conquerede Rome :

From the unique MS. of the late Sir Thos. Phillipps.

God in glorye of myghteste¹ moost,
That al thinge made in sapience
By vertue of woordē and holy goost,
Gyvinge to man grete excellēce,
And alle, þat is in erthe, wrought
Subiecte to man and mañ to the,
That he shoulde with herte and thought
To loue and serve, and noon but the :
For ȝyfe mañ kepte thy commaundemente
In al thinge and loued the welle
And hadde synnede in his entente,
Than shulde he fully thy grace fele ;
But for the offences to God I-doon²
Many vengeance haue be-falle.
Where-of I wole you telle of oon,
It were to moch to telle of alle.
While þat Rome was in excellēce
Of alle Realmes in dignite,
And howe it felle for his offence,
Listinythe a while and ye shal see,
Howe it was wonen and brente
Of a Sowdon, that heathen was,
And for synne howe it was shente ;
As Kinge Lowes witnessith þat cas,

1 God has ordained all things wisely.

4

He has subjected the earth to man, and man to God.

8

The man who keeps His commandments and loves Him well,

12 will feel His grace.
But many who offended Him have felt His vengeance.
I will tell you of one; it would take too long to tell of all.

16 Listen to me, and ye shall hear how Rome, the former mistress of all nations, came to fall by its sins,

20 and was destroyed by a heathen Soudan.

24 King Lewis has borne witness to

¹ Read: myghtes

² MS. dōō

- that story, which,
written in Ro-
mance and found
in very old chro-
nicles at St Denys
in France, relates As it is wryten in Romaunce
 And founden in bokes of Antiquyte
 At Seinte Denyse Abbey in Fraunc[e],¹
 There as Cronycles remenbrede be, 28
 Howe Laban, the kinge of hie degré,
 And syr' and Sowdon of hie Babilon,
 Conquerede grete parte of Christiante,
 That was born in Askalon. 32
- how Laban, the
king of Babylon,
who was born at
Ascalon, con-
quered a great
part of Christen-
dom.
- He was holding
his court in the
city of Agremore,
on the river
Flagot,
- with 12 kings and
14 admirals, and
many worthy
barons and
knights,
- [If 1, bk]
when, in the time
between March
and May,
- he went to the
chase
- in a wood near
the sea.
- As it is wryten in Romaunce
And founden in bokes of Antiquyte
At Seinte Denyse Abbey in Fraunc[e],¹
There as Cronycles remenbrede be,
Howe Laban, the kinge of hie degré,
And syr' and Sowdon of hie Babilon,
Conquerede grete parte of Christiante,
That was born in Askalon.
And in the Cite of Agremore²
Vppoñ the Rivere of Flagote
At þat tyme he soiorned ther²
Fulle roially, wel I wote, 36
With kinges xij and Admyralles xiiij,
With many a Baroñ & Kniȝtis ful boold,
That roialle were and semly to sene ;
Here worþynesse al may not be told. 40
Hit bifelle by-twylle March and Maye,
Whan kynnde corage begynneth to pryke,
Whañ ffrithi and felde wexen gaye,
And every wight desirith his like, 44
Whañ lovers slepen with oþyñ yȝe,
As Nightyngalis on grene tre,
And sore desire þat thai cowde flye,
That thay myghte withe here louere be : 48
This worthy Sowdoñ in this sesoñ
Shope him to grene woode to gooñ,
To chase the Bore or the Venesoñ,
The Wolfe, the Bere and the Bawson. 52
He roode tho vppoñ a fforeste stronde
With grete rowte and roialte,
The fairest, þat was in alle þat londe,
With Alauntes, Lymmeris and Racches free. 56
His huntis to chace he commaunde,
Here Bugles boldly for to blowe,
To fere the beestis in þat launde.

¹ leaf worn.² See the note.

- The Sowdon woxe wery I-nowe ;
 He rested him vndere an holme tre
 Sittyng vppoñ a grene sete
 Seynge a Dromonde com sailyng in þ^e see
 Anone he charged to bekyñ him with honde
 To here of him tidinges newe.
 The maister sende a man to londe,
 Of diuers langages was gode and trewe.
 And saide “lorde, this Dromonde¹
 Fro Babyloyne comeñ is,
 That was worþe thousande poundis,
 As² it mete with shrewes I-wis,
 Charged with perle and precious stones
 And riche pelure and spicerye,
 With oyle and bras qweynte for the nones
 To presente yow, my lorde worthy.
 A drift of wedir' vs droffe to Rome,
 The Romaynes robbed vs anone ;
 Of vs thai slowgh ful many one.
 With sorwe and care we be bygone.
 Whereof, lorde, remedye
 Ye ordeyne by youre Barons boolde,
 To wreke the of this vilane ;
 Or certes oure blis is coolde.”
 The Soudon hiryng this tyþinge,
 With egre chere he made a vowe
 To Mahounde and to Appolyne,
 That thai shulde by it dere I-nowe,
 Er that he wente fro theyme.³
 “Where be ye, my kinges boolde,
 My Barons and my Admyral ?
 Thes tidinges make myn herte coolde.
 But I be venged, dyen I shalle.
 Sire Ferumbras, my sone so dere,
 Ye muste me conforte in this case ;
- 60 Being weary with hunting, he sat down under a holm tree, and,
- 64 seeing a dromond sailing on the sea, he charged one to enquire for news concerning the ship.
- 68 The interpreter of the vessel being sent ashore, informed the soudan, that this dromond, freighted at Babylon,
- 72 with a cargo of rich furs, spices, oil, brass and pearls, intended as a present to the soudan, had been driven by stress of weather to Rome, where they had been robbed by the Romans.
- 76 [leaf 3]
 Therefore he solicited that the soudan would take revenge on those who had done such villainy to him.
- 84 The soudan, hearing these tidings, made a vow to Mahound and to Apolyn, that they should dearly pay for it.
- 88
- 92
- ‘Ferumbras, my son,’ he said,
 ‘and my daughter Floripas, ye must

¹ See the note.² or Ar³ See the note.

be my comfort in this case.	My ioye is alle in the nowe here And in my Doghster Dame Floripas.	96
Order Sorti- braunce, my counsellor, to be called for, and my chancellor Oliborn,	Sortybraunce, my Counselere, Lete clepe him forthe to counsaile me, And Oliborne, my Chauncelere And noble Clerke of hie degré,	100
and Espiard my messenger, that he may go to Africa and to Asia and to all the prinees, who owe me allegiance, and command them hastily to assemble with shield and lance at Agremore."	And Espiarde, my messangere, To goon to Assye and to Aufrike, To kinges, prinees ferr' and ner', Barons, Admyralls and Dukes frike, Comaundingem hem vppoñ her legeaunce To come in al hast vnto me, Wel Armed with shelde and launse, To Egremoure þoñ riche Cite."	104
In a short time 100,000 men had assembled.	In shorte tyme this message was wroghte An hundred thouusande on a rowte That robbery was righte dere boght, Was never none derrer withouten douȝte.	108
On the advice of Lukafer, king of Baldas,	The kinge of Baldas, sir Lukafer', Of Aufryke lorde and governoure, Spake to the Sowdoñ, that men myghte here, And saide "sir, for thyn honour, Do sende for shippes both fer' and nere."	112
the soudan also brought together 700 sail and a	Carrikes, Galeis and shippes shene, vij hundred were gadered al in fere And a Dromonde for the Sowdeñ kene.	116
[leaf 4] dromond for himself, for Fe- rumbras of Alex- andrie, for the	Sir Ferumbras of Alisaundre In the Dromonde with him was, Of Assy the kinge of Chaunder', And his faire doghster Floripas.	120
Asiatic king of Chauder and for Floripas.	Two maistres were in the Dromounde, Two goddes on hye seteñ thore In the maister toppe, withe macis rounde, To manace with the Cristeñ lore.	124
There were two masters in that vessel, and two idols placed on the main top, with round maces, therewith to menace the Christians. The sails of red sendal-silk were	The sailes were of rede Sendelle, Embrowdred with riche araye,	128

With beestes and breddes every dele,
 That was right curious and gaye ;
 The Armes displaied of Laban
 Of Asure and foure lions of goolde.
 Of Babiloyne the riche Sowdon,
 Moost myghty man he was of moolde,
 He made a vowe to Termagaunte,
 Whan Rome were distroied & hade myschaunce,
 He woolde turne ayen erraunte
 And distroye Charles the kinge of Fraunce.

Forth thai sailed on the flode,
 Tille thai come to the haven of Rome :
 The wynde hem s̄erved, it was ful goode.
 Ther londed many a grymlye gone.
 Thai brente and slowen, þat Cristen were,
 Town, Abbey and holy chirche.
 The hethen hade such power there,
 That moche woo gan thai there wirchī.
 Tidinggis came to Rome anone
 Unto the Pope, that þt tyme was,
 That the heþen came to bren and slone.
 This was to hem a sory eas.

He lete cal his counsaile to-geder
 To wete, what was beste to doñ.
 Anone as thai were come þeder,
 He asked of hem al ful sone :

“ Lordinges, it is vnknowne¹ to you,
 That this cursed hathen Sowdon
 Brennyth and stroyeth oure pepul nowe,
 Alive he leveth vnneth not one.

Seint Petir be oure governoure
 And save this worthi Cite of Rome,
 And Seinte Poule be oure gydoure
 From this cursed hetheñ houne² ! ”

Ifreȝ he bispake him thañ,

richly em-
 broidered with
 figures of animals
 and birds.

Four golden lions,
 the arms of
 the soudan of
 Babylon, were
 also displayed
 thereon.
 Laban made a
 vow to Terma-
 gant, to destroy
 Rome, and after
 that Charle-
 magne.

Having disem-
 barked in the
 haven of Rome,

they slew all
 Christians, and
 burned towns,
 abbeys and
 churches.

144
 148
 152
 156

The Pope of
 Rome, hearing of
 the heathens
 laying waste the
 whole country,

assembled his
 council.

160
 [leaf 5]
 164
 Jeffrez, a senator

¹ See the note.

² looks like hound.

of Rome, advised
that worthy men
should be sent to
Charles of Douce
France to implore
his assistance.

But Duke Savaris,
thinking this to
be a wretched
piece of timidity,

as they had not
tried anything for
themselves,

asked for 10,000
men to be put
under his
command.

The next morning
the duke ad-
dressed his men,

and directed them
to the soudan's

- Of Rome he was a Senatoure,
And saide "sendith some worthy man
To Charles kinge of hye honoure. 168
- He woldē you helpe with al his myghtē,
That noble kinge of Dowse Fraunee." 168
- "Certes" quod Savaris "þat weren no rightē,
It were right a foule myschaunce, 172
To sende to þat worthy kinge.
- We have oure hedes yet al hole,
Oure sheldes be not broke no-thinge,
Hawberke, spere, ner paleyn, ner pole. 176
- Where-of shul we playn to him,
That no thinge yet have assaide ?
Mech nylanye we myght wynne,
That for noght were so sone afrayed. 180
- Ten thousande men delyuere me tyte
Tomorue next in-to the feelde,
And I shall prove with al my myghte
To breke there bothe spere and shelde." 184
- Vnto the Senatours it semed welle,
His counsaile goode and honourable.
This worthi Duke was armed in stede
In armes goode and profitable ; 188
- He bare a Chek of goulis clere,
An Egle of goolde abrode displayed.
With him many a bolde Bachelere
- Tho spake Savarys with wordes on hye 192
And saide "my felowes alle,
This daie prove you meñ worthy,
And faire you al shal befallē.
- Thenke yat Criste is more myghty
Than here fals goddis alle ; 196
And he shal geve vs the victorie,
And foule shal hem this day bifalle."
- Forth than rode þat faire Ooste
With right goode chere and randoñ, 200

Tille than come ful nyȝe the cooste.
 Of the Sowdons Pavylon
 Ferumbras was of hem ware
 And sprange out as a sparkil of glede ;
 Of Armes bright a sheelde he bare,
 A Doughty man he was of dede.
 xv thousande came oute there
 With him at þat same tyde,
 Ayen the Romaynes for to were,
 With bobanee, booste and grete pride.
 The stoure was stronge, enduryngt longe :
 The Romaynes hade there the feeld ;
 The Sarysyns thai sloughȝ amonge,
 Ten thousand and mo with spere and sheelde.
 Sauariz was wise and ware
 And drowe towards þat Citee.
 His baner displaied with him he bare
 To releve with his meyne.
 The Pope with his Senatours
 Thanked god þat tyme of glorie,
 That gafe hem þat day grete honours,
 Of hethen that dai to have the victorie.
 Lukafere, kinge of Baldas,
 The countrey hade serchid and sought,
 Ten thousande maidyns faire of face
 Vnto the Sowdan hath he broghte.
 The Sowdon commanded hem anone,
 That thai shulde al be slayȝ.
 Martires thai were euerychoȝ,
 And therof were thai al ful fayne.
 He saide "my peple nowe ne shalle
 With hem noughe defouled be,
 But I wole distroie ouer all
 The sede over alle Cristiante."
 Tho spake lukefere the kinge,
 That hetheȝ hounde Baldas,

pavilion near the
shore.

[leaf 6]

204 Ferumbras, that
doughty warrior,
becoming aware
of them, led

208 15,000 men
against the
Romans.

212

216 10,000 and more
of the Saracens
were slain, and
the Romans,
though viatorious,
were led back to
Rome by the
cautious Savaris.

220 The Pope thanked
God for the
victory.

224 Lukafere of Baldas
having scoured
the country,

brought 10,000
maidens to the
soudan, who

228 ordered them to
be slain,

232 saying, he would
not have his
people polluted
by them, and he
would destroy
every Christian
seed.

236 Lukafere said to
the soudan :

- "Grant me thy daughter and I will bring thee Charlemagne and all his twelve peers."
- And saide " Sir Sowdañ, graunte me one thinge,
Thi doghther Dame Floripas.
- The kinge of Fraunce I shal the bringe
And the xij dosipers alle in fere." 240
- The Sowdan saide in þat tokenyng,
" I graunte the here, that is so dere."
- Tho sayde Floripe "sire, nooñ haste,
He hath note done as he hath saide. 244
- [leaf 7] I trowe, he speketh these wordes in waste,
He wole make bute an easy brayde.
- when he had taken Charles and the douzepeers. Whan he bryngith home Charles the kinge
And the xij dosipers alle,
I graunte to be his derlynge
What so evere therof by-falle. 248
- The next morning the soudan ordered Lukafeſer to assault the City with 30,000 men. Than on the morowe the Sowdañ
Callid to him Lukafeſer of Baldas,
To assaile the Cite anone:
" And loke thou tary not in this cas !
Thritty thousande of my menie, 252
Of Gallopes, Ethiopes and Aufricaneſ,
Take hem to the walles with the.
Betith dowñ wallis, towris and stones." 256
- Lukafer blewe his clarion
To Assemble the Sarasyns þat tide,
Where-of thai knewe right welle the sounce,
Thai made hem redy for to ride,
But whan thai come to the yate, 260
The Dikes were so develye depe,
Thai helde hem selfe Chek-mate ;
Ouer cowde thai nothir goo nor crepe.
- The Saracens, finding the ditches too deep, cannot pass, and are obliged to return. Lukafeſer in al the haste
Turned to the Sowdan agayñ
And saide "sir, it is alle in waste,
We laboure nowe alle in vayne. 264
To depe and brode the Dikes bene,
The Towres so stronge be with alle, 268
272

- That by Mahounde I can note seenī,
How that we shulde wyne ther to the walle." 276
- Who was woode but the Sowdoī?
He reneyed his goddis alle.
- He clepede his Engynour sir mavone,
To counsaile he did him faste calle.
- He tolde him the case of þat myschefe,
How it stode at that ilke tyde. 280
- Mavon Gafe him counsel in breefe
To fille the Dikes þat were depe.¹
- Every man to woode shal gooī,
Fagotis to hewe and faste bynde,
- And fille the Dikes faste anooī
With alle, that we may ther fynde. 284
- "Gramercy, Mavoī," quod Laban thaī,
"Mahoundis benysone thou shalt haue,
Of alle myn Ooste the wiseste man,
With counsaile men for to sane.
- Alle this was done the seconde daye,
Men myght go even to the walle ;
On every party the ooste laye,
Thai made assaite² then generalle.
- The Romaynes ronneī to the toures,
Thai were in ful grete dowte ;
Thai hade many sharpe shoures,
Thai were assailed sore a-bowte.
- Wifis and maidyns stones thai bare
To the walles than ful faste,
Thai were in grete drede and care ;
The men over the wallis did caste.
- Thai slowen many a Sarasyī,
x thousand³ pepul of heī and moo.
The daie passed to the fyne,
The hethen withdrew hem tho.
- Whan these tidinges came to laban,
- The soudan calls
for his engineer
Mavon,
- who advised him
to fill the ditch
with fagots.
- [leaf 8]
- 288 Laban thanks his
wise engineer.
- 292 The following
day, the ditch
being filled with
fagots, the city
- 296 The Romans ran
to the towers, and
- a sharp conflict
ensued.
- 300 Women and
maidens carried
stones which the
- men threw over
the walls.
- 304 10,000 Saracens
were slain and
- 308 the heathens
obliged to
withdraw.

¹ Read 'wide'² sic.? assaute.³ MS. M¹

Laban chides his gods and nearly grows mad with vexation.	His goddes he gan chide. He waxe both blake, pale and wan, He was nyȝe woode þat same tyde.	
But Lukafer told him that, having espied that ,	Tho Lukafer comfortede him welle And saide " sir, be not dismayed, For I have aspied everydele, Howe thai shalle alle be betrayede.	312
Savaris wold, the following day, come out again to fight with them, he would have a banner made exactly like his, which when Savaris was much engaged in the battle, he would unfold and enter Rome.	Suariz wole to morowe with us fighte, His baner knowe I ful welle ; I shal have an othere, I you pligte, Like to this every dele.	316
	Whan he is moste besy in bataile, Than wole I with banere displaide Ride in to Rome without faile, Thus shal thai al be betrayede.	320
	The Sowdañ was glad of this tidinge, Hopinge it shulde be so ; And even as it was in purposyng, Right so was it aftir I-do.	324
the Romans mistaking him for Savaris, returning from his sally, [leaf 9]	Wenynge it hade be Sauarye, Relevinge fro the hethen stour, Wenynge doth ofte harme withoute lye, He entred to the maister Toure.	328
he entered the main tower,	The firste warde thus thay wonne By this fals contrevede engyne. Thus was moche sorowe bygoñ,	332
and slew all therein. Savaris becoming aware of the artifice of the enemy,	Thai sloughñ all, that were ther-Inne. Whañ Sauariz saughñ this discomfitur Of the Romaynes in that tyme, And howe harde thañ was here aventur,	336
and seeing out of 10,000 Romans no more than seventy-two left,	Of sorowe þat myghte he ryme Of x thousande meñ lefte no moo But sexty meñ and twelfe,	340
turned back, but found the gate shut,	And whan he sawe this myschief tho, He turned homewarde agayn him selue. By thañ he founde the gate shite	344

With Sarisyns, that hadde it wone ;
And Estragot with him he mette
With bores hede, blake and donne.

For as a bore an hede hadde
And a grete mace stronge as stèle.

He smote Sauaryz as he were madde,
That dede to grounde he felle.

This Astrogot of Ethiop,

He was a kinge of grete strength ;
Ther was none suche in Europe
So stronge and so longe in length.

I trowe, he were a develes sone,

Of Belsabubbis lyne;

For ever he was thereto I-wone,

To do Cristen men grete pyne.

Whan tidinggis came to the [P]ope,

That Duke Sauaryz was dede slayn,

Thañ to woo turned alle his hope ;

He dide calle thañ to counsaile

Alle the Senatouris of Rome,

What þinge þat myght hem most availe,

And what were beste to done.

Tho by-spake a worthy man of counsaile,

An Erille of the Senatouris :

“The best counsaile, þat I can

Sending vnto Charles the kinge¹
Certifynge him by your myssangeris
The myschief þat ye are Inne,

That he come with his Dosyperys
To reskue Cristiante fro this he[n]en.”

All thai assentede anone therto ;

The lettres were made in haste.

Thre messageres we ordeyn[n]² therto,
That went forthe at the laste.

¹ This line in a much later hand.

² Read: were ordeyned

348

and was slain by
Estragot, a black
giant of Ethiopia.

352

356

360 After the death of
Savaris, the Pope

summoned his
council again.

364

368 An earl of the
senatours sug-
gested the neces-
sity of dispatch-
ing messengers to
Charlemagne, im-
ploring him to

372

come to
their deliverance.
[leaf 10]

They all assented.

376

Three messen-
gers, with letters
written in haste,

left the city by a postern at midnight, and passed the enemy's camp without being noticed by any wight.

At a posterne thai wente oute
Pryvely abouthe mydnyght,
And passed through alle the route.
Of hem was war no wight.

380

Laban com-manded every man to throw pikes and bills over the walls, to kill the Romans.

BVt let we nowe the messangeris gooñ,
And speke we of Labañ,
Howe he dide saile the Cite anooñ,

384

And commaundid, þat every man
Shulde withe Pikeys or with bille
The Wallis over throwe,
That he myght the Romaynes kille,
Playnly on a rowe,

388

By water he ordynede the shippes gooñ,
The bootis bownden to the maste,
That thai myght fight with hem anooñ,
Honde of honde, þat was here caste.

392

He ordered the ships to go up the water, with their boats bound to the mast, that they might fight in close combat.

Near the tower there stood a bastile which formed a principal protection to the city.
It was laid low by stones hurled from an engine.
To the Toure a bastile stode,
An engyne was I-throwe—
That was to the Cite ful goode—
And brake down̄ towres both hie and lowe.
Tho sorowede alle the Citesyns
And were ful hevy thañ.

396

Laban, growing proud, summoned the Romans to surrender.

Tho wox prowde the Sarasyns,
And than bispake sire laban
And saide “ yolde youe here to me,
Ye may not longe endure,
Or ellis shall ye al slayñ be,
By mahounde I you ensure.”

400

Instead of an answer, a Roman hurled a dart at his breast-plate, but his hauberk shielded him.

A Romayne drife a darte him to
And smote him on the breste plate,
Ne hadde his hawberke lasted tho,
Mahounde had come to late.

404

The soudan, more than mad, charged Ferumbras to destroy them all,

Tho was the Sowdoñ more þañ wod,
He cried to Ferumbras,
“ For Mahoundes loue, þat is so good,
Destroye vp bothe man and place.

408

412

- Spare no thinge that is alyve,
Hows, Toure ner Walle, 416 [leaf 11]
Beest, ner man, Childe nere Wife,
Brenne, slo and distroye alle.”
Tho Ferumbras ordeynede anone
To bende the Engynes to the towñ 420
And bete downñ both Toure and stooñ.
He cleped forth Fortibraunce and Mavoñ
And saide “ be youre Engynes goode ?
Shewe forth here nowe your crafte
For Mahoundis love, þat gevith man foode,
That ther be no Toure lafte.”
Tho the grete glotoñ Estagote¹
With his myghty mace sware 424
On the Gatis of Rome he smote
And brake hem alle on thre thare.
In he entrid at the Gate
The Porte-Colis on him thai lete falle.
He wende, he hade come to late,
It smote him through herte, lyuer and galle.
He lai cryande at the grounde
Like a develte of Helle ;
Through the Cite wente the sowne,
So lowde than gan he yelle.
Gladde were al the Romaynes,
That he was take in the trappe, 432
And sorye were al the Sarsyns
Of þat myschevos happe.
Sory was the Soudoñ thañ
And Ferumbras and Lukafer.
Thai drowe hem tille her tentes thañ,
Thai left him ligginge there.
Mahounde toke his soule to him
And broght it to his blis.
He loued him wel and al his kyn,
- and enjoined
Fortibrance and
Mavon to direct
their engines
against the walls.
- The great glutton
Estragot, with his
heavy mace,
smote on the
gates and brake
them in pieces.
- But as he was
entering one of
the gates, they let
the portcullis fall,
which crushed
him to the
ground,
where he lay
crying like a
devil.
- The Romans were
glad, but the
Saracens grieved.
- They withdrew to
their tents, leav-
ing behind the
corpse of Estra-
got, whose soul
went up to
Mahound.

¹ Estragote

- Of þat myghte he not mys.
Anone the [P]ope dide somoñ alle ;
The peple of the Cite came,
To Seinte Petris he dide hem calle,
And thidere came every man. 452
- and proposed to
them
•
[leaf 12]
to attempt a sally
with 20,000 men,
to attaek the
enemy before day-
break within their
camp,
and to leave
10,000 for
the guard of the
city.
The senators
assented.
In the morning
the Pope dis-
played the banner
of Rome,
and after a prayer
for the preserva-
tion of the city,
they marched out.
But Ferumbras,
going his rounds,
- Of þat myghte he not mys.
Anone the [P]ope dide somoñ alle ;
The peple of the Cite came,
To Seinte Petris he dide hem calle,
And thidere came every man.
He saide on hie “my Children dere,
Ye wote wel, howe it is ;
Ayenst the Sarisyns, þat nowe be here,
We mowe not longe endure I-wis.
Thay brekene oure walles, oure Toures alle
With caste of his Engyne. 456
- Therefore here amonge you alle
Ye shalle here counsaile myne.
Thai bene withdrawe to here Oost,
And on-armede thay ben alle. 460
- Therfore, me thenketh, is beste
To-morowe erly on hem to falle.
We have xxx^{ti} thousandde men ;
Twenty thousandde shal go with me, 464
- And in this Cite leve ten
To governe the comynalte.”
The Senatouris assentede sone
And saide, beter myghte no man seyne.
On the morowe this was it done² ;
God bringe hem wele home agayne. 472
- The Pope did display than
The hie baner of Rome,
And he assoiled every mañ
Through gracious god in Dome.
He prайд of helpe and socour³
Seinte Petir and Poule also
And oure lady, þat swete floure,
To sauе the Cite of Rome from woo. 476
- Forth thai rideñ towarde the Oost.
Ferumbras romede a-boute ; 480

¹ Read: reste² See the note.

He saw the Romaynes comeñ by the Cost, ¹	discovered their coming,
Thereof he hade grete dowte.	
He blewe an horne, of bras it was ;	sounded the alarm,
The Sarsyns be-goñ to wake.	488
“ Arise vp ” he saide in aras, ²	
“ We bene elles alle I-take,	
And Armes anone, every wight,	
To horse with spere and shelde !	492
Ye may se here a ferefūl sighte	
Of oure enemyes in the felde.	
Astopars, ³ goo ye biforne vs,	and drew up his
For ye be men of myghte ;	troops.
Ethiopes, Assayneȝ and Askalous,	496
Go nexte afore my sighte.	
My Fadir and I with Babyloynes,	
Ho ⁴ shal kepe the rerewarde.	500
King Lukafeȝ with Baldeseynes,	
To venge alle, shalle have the Fowarde.”	[leaf 13]
The Romaynes aspied, þat thai were ware	
Of here comyng thañ,	504
And therfore hade thay moche care.	
Natheles on hem thai goñ—	
Seinte Petir be here socoure !—	
And laiden on side, bake and boñ.	508
There bigan a sturdy shoure	
Sire ⁵ Ferumbras of Alisaundre ooñ, ⁶	There began a hard struggle.
That bolde man was in dede,	
Vpon a steede Cassaundre gaye,	512
He roode in riche Weede.	
Sire Bryer of Poyle a Romayne to fraye	Ferumbras slew
He bare through with a spere,	Sir Bryer of
Dede to the grounde ther he lañ	Apulia
Might he no more hem dere !	516

¹ MS. Oost corrected to Cost.² Read : a ras.³ See the note.⁴ Read : We⁵ MS. Berumbras.⁶ See the note.

- That sawe Huberte, a worthy man,
 Howe Briere was I-slayn,
 Ferumbras to qwide tha[n] 520
 To him he rode ful even.
 With a spere vppone his shelde þan
 Stifly ganne he strike ;
 The shelde he brake I-myddis the feelde ; 524
 His Hawberke wolde not breke.
 Many goode strokes were delte.
 Ferumbras was a-greved tho,
 and the worthy 528
 Hubert. He smote with mayne and myghte
 The nekke asonder, the ventayle also,
 That dede he sate vprighte.
 There was bataile harde and stronge ;
 Many a steede wente ther a-straye, 532
 And leyen at the grounde I-stonge,
 That resyn never aftyr that day,
 9000 pagans were IX thousand of the payens pride
 killed, 536
 and 8000 Romans. That day were slayn,
 And viij thousands of the Romaynes side,
 That in the feelde dede layne.
 Lukafer destroyed 540
 eighteen Romans,
 be also slew
 Gyndard, a
 senator of Rome,
 [leaf 14]
 who had slain ten
 Saracens.
 Lukafere, þat paynym proude,
 Slough Romaynes eyȝtene,
 Of werr' moche sorowe he coude,
 His strokes were over alle sene.
 Gyndarde, a Senatoure of Rome,
 Had slayne Sarsenys te[n],
 Tille he met with the cursed gome,
 Lukifere slough him than.
 Then came the 544
 Pope with a great
 guard and his
 banner before
 him.
 Ferumbras than ga[n] to assay,
 If he myght that praye entente,
 Supposynge in this thought[e],
 Ther was the souerayne ;
 Ferumbras, sup- 552
 posing him to be
 the sovereign,
 He spared him therfore right noght,

But bare him downē ther in þe playnē.

Anooñ he sterte on him all aane

His Ventayle for to onlacea,

And saugh his crownē newe shafe,

A-shamed thanne he was.

“ Fye, preest, god gyfe the sorowe !

What doist thou armeðe in the feelde,

That sholdest saie thi matyns on morwe,

What doist thou with spere and shelde ?

I hoped, thou hadiste beñ an Emperoure,

Or a Cheftayne of this Ooste here,

Or some worthy conqueroure.

Go home and kepe thy Qwer !

Shame it were to me certayne

To sle the in this bataile,

Therfore turne the home agayn ! ”

The Pope was gladde þer-of certayne,¹

He wente home to Rome that nyght

With Five thousande and no more,

XV thousande lefte in the feelde aplight,

Full grete sorowe was therfore.

NOwe telle we of the messanger,

That wente to Charlemayne,

Certyfyng him by lettres dere,

Howe the Romaynes were slayne,

And howe the Contrey brente was

Vnto the Gate of Rome,

And howe the people song ‘ alas ,’

Tille socoure from him come.

“ Who ” quod Charles, that worthy kinge,

“ The Sowdon and Ferumbras ?

I nyl lette for no thinge,

Till I him oute of Cristendome chace.

Therefore Gy of Burgoynē,

Mynne owen nevewe so trewe,

‘ Read : ‘ without faile.’

burst open the
thick crowd and
threw him down
to the ground.

556

But seeing his
tonsure, he was
ashamed.

“ Fie, priest,” he
said, “ what doest
thou in the
battle-field ?

564

It would be a
shame for me to
slay thee.

Go home and
think of thy choir-
service ! ”

The Pope
retired with
5000 men,

15,000
being killed.

576 Charlemagne,
having learned
from the mes-
senger the great
disaster which
had befallen the
Romans,

580

[leaf 15]
said, he
would not
desist until he
had chased the
soudan and

588 Ferumbras out of
Christendom.

He gave 1000
pounds of franes
to his nephew
Guy of Burgundy,

and sent him off
with orders to
advance against
the soudan by
forced marches.

Himself would
follow as soon as
possible.

Laban
reminded
Lukafer of his
vaunting promise
to bring him
Charlemagne and
his douzepeers,
in return for his
daughter
Floripas.

Lukafer said, he
would do all he
had promised.

With 10,000 men
he attacked the
city on one side,

the other being
assaulted by
Ferumbras.

The combat con-
tinues as long as
daylight lasts.

At night they
retired to their
tents.

Take a thausande pounde of Frankis fyne,
To wage wyth the pepul newe.

Take this with the nowe at this tyme,
And more I wole sende the,

592
Loke that thou spare no hors ne shelde,
But þat he dede be ;

And faste lyte the thyderwarde,

596
For I drede thay haue grete nede,

And I shalle come aftirwarde

As faste, as I may me spede."

SPeke we of Sir Labañ

And let Charles and Gy be,

Howe he ordeyned for hem thañ

To Distroye Rome Citee.

"Sir Lukafer', thou madiste thi boost

604
To conquer' the Romaynes

And to bringe me the Ooste

Of the xij peris and Charlemayne.

Vppoñ a condicōn I graunte the

My doghter, dere Dame Floripas.

Wherefore, I aske nowe of the

To holde covenaunte in this eas."

"That I saide" quod Lucafere,

"To Mahounde I make a vowe

To done al þat I hight the ther',

Ye and more than¹ for Florip love."

He ordeyned assaute anone in haste

616
With x thousande men and moo ;

And Ferumbras at that oþer side faste

Assailed hem with grete woo.

The saute endured al þat daye

From morowe, tille it was nyght,

To throwe and shete by euery waye,

While that hem endured the light.

Tho wente thai home to thair' tentys,

¹ See the note.

- Tille it were on the morowe. 624
 Isres in his fals ententes
 Purposed treson and sorowe.
 He was chief Porter of the Town,
 By heritage and fee so he shulde be.
 He wente to the Sowdañ,
 For the riche Cite betraye woolde he,
 And saide "lorde, gife me grace
 For my goodes and for me,
 And I wole delyuer the this place
 To haue and holde for ever in fee.
 The keyes of this riche Cite
 I haue in my bandon."
- "That graunte I" quod Laban "the
 To be free withoute raunson."
 Ferumbras made him yare,
 With xx^{ti} thousand men and moo,
 With this Isres for to fare,
 And to wynne the Cite soo.
 As sone as he entred was
 The chief Gate of alle,
 And alle his men in aras,¹
 He lete the Portcolys falle.
 He smote of the traitourus hede
 And saide "god gife him care !
 Shal he never more ete brede,
 All traitours evel mot² thai fare !
 If he myght leve and reigne here,
 He wolde betraye me ;
- For go he west, south or North,
 Traitor shalle he never be."
- He dide lete bere his hede on a spere
 Through-oute this faire Citee.
 'Treson, treson' thai cried there,
 Pite it was to here and see.
- Isres, who possessed by inheritance the guard of the principal gate, [leaf 16] planned treason.
- 628
 He repaired to the soudan and offered to betray the city on condition that his life and property should be spared.
- 632
 Ferumbras with 20,000 men went with Isres.
- 636
 The soudan promised it.
- 640
 On entering the gate,
- 644
 he caused the traitor's head to be struck off by the portcullis, and
- 648
 to be carried on the point of a spear through the city.
- 652
 "Treason," cried the people within,
- 656

¹ Read: 'a ras.'² MS. met.

- The people fled by every waye,
Thai durst no-where a-bide. 660
- and all streets
were soon covered
with dead men.
- Ferumbras went
to St. Peter's,
seized the relies,
the cross, the
crown and the
nails,
- [leaf 17]
burned the whole
city,
- and carried away
all the treasures
and the gold to
Agremore,
where the soudan
went to stay.
Three months
and three days
they spent there
in great
festivities,
making offerings
to their gods,
- and burning
frankineense in
their honour.
- They drank the
blood of beasts
and milk, and
ate honey
- and snakes
fried in oil.
- The hye wey ful of dede men laye,
And eke by every lanys side.
- Ferumbras to Seinte Petris wente,
And alle the Relekes he seased anooñ, 664
- The Crosse, the Crown, the Nailes bente ;
He toke hem with him everychone.
- He dide dispoile al the Cite
Both of tresoure and of goolde, 668
- And after that brente he
Alle þat ever myght be toolde.
- And alle the tresoure with hem þai bare
To the Cite of Egremour. 672
- Laban the Sowdoñ soiourned there¹
Thre monþes and thre dayes more
In myrth and Ioye and grete solas.
- And to his goddes offrynghe he made,
He and his sone Sir Ferumbras
Here goddis of golde dide fade,
- Thai brente Frankeñsense,
That smoked vp so stronge, 680
- The Fume in her presence,
It lasted alle alonge.
- Thai blewe hornes of bras,
Thai dronke beestes blode. 684
- Milke and hony ther was,
That was roial and goode.
- Serpentes in Oyle were fryed
To serve þe Sowdoñ with alle, 688
- “ Antrarian Antrarian ” thai lowde cryed
That signyfied ‘ Ioye generalle.’
- Thus thai lived in Ioye and blis
Two monþes or thre. 692
- Lete we now be alle this,

¹ See the note.

And of Gye nowe speke we.

- N**ow speke we of Sir Gȳe
That toward Rome hied with his Oost. 696
Whañ he approched there-to so nyȝe,
That he myght se the eoste,
Alle on a flame þat Cite was,
That thre myle al abowte, 700
Ther durst no mañ, þat ther was,
Come nyȝe the Cite for grete dowte.
That was a sory Cite than,
Sir Gye was in grete care, 704 he grieved much
Ther was nowhere a soryer mañ,
For sorowe he sighed ful sare,
And saide “ welallas ”¹ the while
“ For we come ar to late, 708 that he had arrived too late.
For by some treson or some gyle
Thai entred in at some Gate.
There is no more but for to abyde,
Tille Charles come, the kinge, 712 He resolved there to wait for Charlemagne
In this mede Vnder grene wode side,
To telle him of this tithinge,
Howe Laban hath the Cite brente
And bore the Religes² a-waye, 716 [leaf 18] and then to tell him, how Laban had burnt the city, and had sent the reliques to Agremore,
And howe he hath hem to Spayne sente
With Shippes of grete aray,
To Egremour his chief Cite,
Ther to live and ende ; 720 his principal town in Spain.
And manassith Charles and his baronye.
God gife hem evelle ende ! ”
Kinge Charles he forgate nougnt
To come to reskowe Rome, 724 King Charles advanced to rescue Rome with his douzepeers
Alle his Doȝypers were I-sought,
Fulle sone to him thay come.
Thre hundred thousandde of Sowdeoures and 300,000 soldiers.

¹ MS. is rubbed, but it looks more like welawai.

² Read: ‘reliques.’

- Kinge Charles with him dide lede, 728
 They were doughty in all stourys
 And worthy men of dede.
 Roland led the vanguard,
 Oliver the rear, 732
 the king was
 with the main body.
 The provisions
 were conveyed by sea.
 Guy seeing them come, went to
 meet the king, and told him the
 mischief done by the soudan,
 who moreover had made a vow
 to seek Charles in France in order
 to afflict him with grief.
 [leaf 19]
 "He will find me near," said Charles, "and shall dearly pay for it.
 Unless he consents to be baptized,
- Sir Roulande þat worthy knighe,
 He ladde the Fowarde,
 And Sir Olyuer', that was so wighte,
 Gouerned the Rerewarde.
 The Kinge himselfe and his Baronye,
 With Dukes And Erilles roialle, 736
 Gouerned alle the medi partye.
 By commaundemente generall
 He ordeynede grete plente
 Of Flessh and Fissh, brede and wyne,
 In shippes to saile by the see,
 To serven him ful wel and fyne.
 Sir Gye aspied his comyng,
 He knewe the baner of Fraunce, 744
 He wente anooñ ayen the kinge
 And tolde him of þat myschaunce,
 Howe that the cursed Sowdañ
 Hath brent Rome and bore the Releks awaye,
 And how he hath slayñ alle and some,
 That he hath̄ founde of Cristen̄ faye.
 And more-over he made his a-vowe,
 To seke kinge Charles in Fraunce 752
 And do him wo ther I-nowe.
 "God gif him moch myschaunce!"—
 "A" quod̄ Charles "þat nedith̄ noght,
 He shal fynde me nere.
 By god, þat dere me boght,
 He shal by it ful dere.
 I shalle him never leve I-wis
 Withinne walle ner withoute,
 I swere by god and seinte Denys,
 Tille I have sought him ounte;
 And but if he will Baptised be

- And lefe his fals laye,
Babloyne shal he never see
For alle his grete aray.
Anoon to shippe every mañ
With vitaile and with store,
Euen towarde the proud Sawdañ
With-outeñ any more.
Wynde him blewe ful fayre and goode
Into the Ryver of Gaze,
Even over the salte flode
And ouer the profounde rase.
XXX legeež from Egremour
By londe for south it is,
And ther withoute any more
To londe thai wente I-wis,
And brente and slougheñ al þat thai fonde,
And stroyd both Toure and towñ.
Thai lefte no thinge on grounde,
That thai ne bete it dowñ.
Tithinggis were tolde to Laban,
Howe Charles was I-come
And slough bouth childe, wyfe, man
And brente and stroyd alle and some
With thre hundred thousand of Bacheleris,
That were both stoute and gaye,
And with him al his Dosyperis,
Pepul of grete araye.
“ And but ye ordeyne remedy,
He wole you brenne and slooñ,
Youse and youre riche Baronye,
He wole leve a-life neuere ooñ.”
Whan Laban herde these tidyngys,
His herte woxe alle coolde
And saide “ this is a wonder thinge !
Howe durste he be so boolde ?
Litill kennyth he what I may doo,
- 764
- he never shall see
Babylon again.”
- 768
- They all took
ship without
delay.
- 772
- Propitious winds
drove them into
the river Gase,
where they
- landed, 30 miles
from Agremore,
- 776
- and laid waste
the country.
- 780
- Laban, hearing
this news,
- 784
- 788
- 792
- 796
- [leaf 20]
was astonished
at Charles's
presumption.

	He dredith me litil nowe.	800
	But certes he shalle, er' he goo,	
	To Mahounde I make a vowe.	
He assembled all his barons,	Sir Lucafer' and Ferumbras	
	To him dide he calle	804
	And Mavoñ and Sortebras	
	And his Barons alle.	
and charged them to bring him alive that glutton that called himself king of France,	I charge you vppoñ youre legeaunce, That ye bringe me that gloton,	808
	That clepeth himselfe kinge of Fraunce, Hidere to my Paviloñ.	
and to slay the remnant.	Kepe him a-live, the remenaunte sle The xij Peris ychooñ !	812
	I shalle tech him curtesye, I swere by god Mahounde."	
Ferumbras went forth with many Saracens.	Ferumbras anooñ than Arrayed him for to ride	816
	With proude Sarasyns many a man, That boldely durst a-bide.	
He meets with Roland.	Rowlande met with Ferumbras And gafe him such a stroke	820
	That al astonyed þerof he was, It made him lowe to stoupe.	
They deal each other heavy strokes.	Ferombras smote him agayne With myghte and mayn, with ire	824
	That he stenyed alle his brayne, Him thought, his eyeñ were alle on fyre.	
Oliver cuts off a quarter of Lucafer's shield.	With Lucafer' Oliver' mette, And hit him on the sheelde	828
	A stroke, that was right wel sette ; A quarter flye in the feelde.	
The combat lasted the whole day.	Thus thai hurtelod to-gedere Alle the lefe longe daye,	832
Well fought the twelve peers.	Nowe hider and nowe theder ; Mony an hors wente ther astraye. The Dosyperis thay foughten wele,	

- Duke Neymys and Oger,
With goode swerdes of fyne stelle
And so dide Gye and Syr Bryer.
Ferumbras was euer a-bowte
To fyghte with Olyvere,
And Olyuer' with-oute dowte
Leyde on with goode chere.
Kinge Charles saugh Ferumbras,
To him fast he rode
And it on the helme with his mace,
That stroke sadlye abode.
Ferumbras was woode for woo,
He myght for prees come him to
For no worldis thinge, that myght be tho.
Kinge Charles anoon¹ Ioye oute-drowe,
And with his owen honde
XXX^{ti} Sarseynys ther he slowe,
That laie dede vppone the sonde ;
Many of hem therfore made joy Inowe.
Sir Lucafere of Baldas,
He presed to Charles sone,
And saide " Sir, with harde grace,
What hastowe here to done ?
I behight Laban to bringe the to him
And the xij peris alle ;
Now shaltowe come from al thy kyn
Into the Sowdans halle.
Yelde the to me " he saide,
" Thy life shalle I safe."
A stroke on him than Charles layde ;
He made the Paynym to rafe.
He smote him on the helme
With mown-Ioye, his gode bronde.
Ne hadde he be reskued than,
He hade slayn him with his honde.
- [leaf 21]
- 836
- 840 Ferumbras
charges Oliver.
- 844 King Charles,
seeing this, rides
on to Ferumbras,
and strikes his
helm with his
heavy mace.
- 848 Ferumbras
cannot approach
him on account
of the crowd.
- 852 Charlemagne
with his sword
Mounjoy slew 30
Saracens.
- 856 Lukafær of
Baldas,
encountering
Charles,
- 860 told him that
he had promised
the soudan to
bring him
Charles and the
douzepeers.
- 864 Charles strikes
him on his
helmet,
- 868

¹ A modern hand has written in the margin "Mount."

but Lukasfer is resened by a great throng.	Than came Baldeȝynȝ with thronge To reskue there here lorde, And nubens with hem amonge And Turkes by one accordē. Tho Roulande Durnedale oute-drowe And made Romme ¹ abowte.	872
Roland, drawing Durendale, cleared a space around him and	XL of hem ther he slowe, Tho were thai in grete dowte. Roulande as fiers as a lion With Durnedale ² tho dinge Vppon the Sarsyns crowne,	876
hammered the heads of the Saracens. [leaf 22]	As harde as he myght flynge. Duke Neymys and Sir Olyuer, Gy and Alloreynes of Loreyne, And alle the noble xij Peris, Oger and Bryer of Brytayne, Thai foughten as feythfully in þat fight, The feelde ful of dede men laye.	880
So do the other peers, and 30,000 Saracens were slain.	XXX ^{ti} thousande, I you plight, Of Sarsenys ther were slayn. AI thinge moste haue aȝ ende, The nyghte come on ful sone, Every wighte retourned to wende ; Ferumbras to his men gan gone And saide “ oure hornes blowe we, This day haue we a ful ille afryye, To saie the south and not to lye, Oure goddis holpe vs not to daye, What devel þat ever hem eilith.	884
At night the Pagans quit the field.	This bataile was so sharpe in faye, That many a man it wailyth. Shallo I never in herte be glade to daye, Till I may preve my myghte With Roulande, that proude ladde, Or with Olyuer, that is so lighte,	892
Ferumbras vows, never to desist	' See the note.	896
	² Insert : ' gan.'	900
		904

' See the note.

² Insert : ' gan.'

That evel hath vs ladde ;
 And in Paris be crowned kinge
 In despite of hem alle,
 I wole leve for no thinge
 What so evere byfalle.

Kinge Charles with grete honour'
 Wente to his Pavilōn ;
 Of the treyumple he bare the flour'
 In dispite of Mahounde.

Almyghty God and Seynte Denyse
 He thanked ful ofte sithe

And oure lady Marie of Paris,
 That made hem gladde and blith.
 He recomendide the olde Knightes,
 That þat daye hade the victorye,
 And charged the yonge with al her myghtes
 To haue hem in memorye ;

For worthynesse wole not be hadde,
 But it be ofte sougħte,
 Ner knighthode wole not ben hadde,
 Tille it be dere boghte.

“ Therfore ye knightes, yonge of age,
 Of oolde ye may now lere,
 Howe ye shalle both hurle and rage
 In felde with sheelde and spere.
 And take ensample of the xij Peris,
 Howe thai have proved her myght,
 And howe thai were both wight and fiers
 To wynnen honourys in righte.

These hethen houndes we shal a-tame
 By God in magiste,
 Let us make myrth in goddis name
 And to souper nowe goo we.”

O Thow, rede Marȝ Armypotente,
 That in the trende baye hase made þy trone,
 That god arte of bataile and regent

unless he be
crowned king at
908 Paris.

Charles went to
his pavilion and
912

thanked God

916
and St. Mary of
France.

He praised the
920 elder knights for
having won the
victory and
exhorting the
young ones

924 [leaf 23]

928

932 to take an
example by them.

936

They make merry
and go to supper.

Prayer addressed
to the red Mars
Armpotent,

940

to grant the
Mahometans the
victory over the
Christians.

In the spring of
the year

[leaf 24]

man ought to
show his
manhood

and to think of
love.

For none can be a
good warrior,
unless he knows
how to love.

- And rulist alle that alone,
To whom I profre precious present,
To the makande my moone 944
With herte, body and alle myn entente,
A crowñ of precious stoones,
And howe to the I gyfe
Withouten fraude or engyne, 948
Vppoñ thy day to make offerynge,
And so shal I ever, while þat I live,
By righte þat longith to my laye,
In worshiphe of thy reverence 952
On thyn owen Tewesdaye
With myrr', aloes and Frankensense,
Vppoñ condicioñ that thou me graunte,
The victorye of Crystyñ Dogges, 956
And that I may some¹ hem adaunte
And sle hem downñ as hogges,
That have done me distruccioñ
And grete disherytaunce 960
And eke slain my men with wronge.
Mahounde gyfe hem myschaunce ! ”
- I**N the semely seson of the yere,
Of softenesse of the sonne, 964
In the prymsauns of grene vere,
Whan floures spryngyñ and bygynne,
And alle the floures in the frith
Freshly shews here kynde, 968
Than it is semely therwythi,
That manhode be in mynde ;
For corage wole a man to kith,
If he of menske haue mynde,
- And of loue to lystyñ and lithe,
And to seke honur' for þat ende. 972
For he was neuere gode werryour',
That cowde not loue a-ryght ; 976

¹ Read: ‘sone.’

For loue hath made many a conquerour
And many a worthy knighth.

This worthy Sowdan, though he heþen wer,
He was a worthy conquerour¹ ;
Many a contrey with shelde and spere
He conquerede wyth grete honoure.

And his worthy sone Ferumbras,

That kinge was of Alisaundr,

And Lucafer^r of Baldas,

That cruel kinge of Cassaundr,

That wroughten wonders with here honde

With myghte and mayne for to fyghte,

And over-ride mony a manly londe,

As men of Armes hardy and wighte.

The Sowdan seyinge this myschief,

How Charles hade him a-greved,

That grevaunce was him no thinge lese,¹

He was ful sore ameved.

He sente oute his bassatoures

To Realmes, provynces ferri and ner^r,

To Townes, Citeis, Castels and Tours,

To come to him ther^r he were,

To Inde Maior and to Assye,

To Ascoloyne, Venys, Frige and Ethiope,

To Nubye, Turkye and Barbarye,

To Maceidoine, Bulgar^r and to Europe.

Alle these people was gadred to Agremore,

Thre hundred thousand of Sarsyns felle,

Some bloo, some yolowe, some blake as more,

Some horible and stronge as devel of helle.

He made hem drinke Wilde beestes bloode,

Of Tigre, Antilope and of Camalyon^r,

As is here vse to egre here mode,

Whan þai in werre to battayle goon.

He saide to hem “ my frendes de^r,

As my trust is alle in you,

The sondan was
a great
conqueror;

980

Ferumbras and

984

Lukafer wrought

wonders with
their hands.

988

992

The sondan sent
for his vassals,

996

1000

and assembled
more than 300,000
Saracens
at Agremore.

1004

[leaf 25]

1008

If he addressed
them in order

1012

¹ *Read : ‘ lefe.’*

- to increase their ardour,
- On these Frenche dogges, that bene here,
Ye moste avenge me nowe.
- Thai have done me vilanye,
Mikille of my people have thay slayn. 1016
- ordered a solemn sacrifice to his gods,
- And yet more-over thay manace me
And drive me to my contrey agayn ;
Wherefore I wole at the bygynnyng
To Mahounde and to my goddis alle 1020
- Make a solempne offerynge ; . . .
The better shall it vs byfalle.
The laste tyme thai were wrothe,
We hade not done oure dute. 1024
- Therefore to saye the southe " . . .
There were many hornys blowe,
The preestes senden thikke I-nowe
Goolde, and silver thikke thai throwe, 1028
- With noyse and crye thai beestes slowe,
And thought to spedel wel I-nowe ;
And every man his vowe he made
To venge the Sowdañ of his tene. 1032
- Here goddis of golde thai wex alle fade,
The smoke so grete was hem bitwene.
Whan alle was done, the Sowdan than
Charged Ferumbras redy to be 1036
- and charged Ferumbras
- On the morowe, ere day began,
To ride oute of þat Cite
With xxx^{ti} thousands of Assiens,
Frigys, Paens and Ascoloynes, 1040
- to march with 30,000 of his people
- Turkis, Indeis and Venysyens,
Barbarens, Ethiopes and Macidoynes,
“ Bringe him to me, that proude kinge ;
I shal him teche curtesye, 1044
- against the Christian King,
whom he wished to teach courtesy,
- Loke that thou leve for nothinge
To sle alle his other mayne,
Safe Roulard and Olyuere,
That bene of grete renowne, 1048
- [leaf 26]
and to slay all his men except Roland and Olive ,

If thai wole reneye her' goddis ther'
And leven on myghty Mahounde."

if they would
renounce their
gods.

FErumbbras with grete araye
Rode forthe, Mahounde him spede,
Tille he came nyze ther' Charles lay
By syde in a grene mede.
In a woode he buskede his men
Prively that same tyde,
And with his felowes noon but ten
To kinge Charles he gan ride
And said "sir' kinge, that Arte so kene,
Upon trwes I come to speke with the,
If thou be curteis, as I wene,
Thou wolte graunte a bone to me,
That I miȝhte fight vppoñ this grene,
With Rouland, Olyvere and Gye,
Duke Neymes and Oger' I mene,
Ye and Duke Richarde of Normandye,
With al sex attones to fight.
My body I prof' here to the

1052
Ferumbbras led
out his troops ;
until arriving
near Charles's
camp, he ordered
them
to halt in a wood,

And requyre the, kinge, thou do me right,
As thou art gentille Lord and fre ;
And if I may conquerem hem in fere,
To lede them home to my Faderis halle ;
And if thai me, I graunte the here,
To be thy man, body and alle.

The kinge Answered with wordis mylde
And saide " felowe, þat nedith nonght,
I shalle fynde of myn a Childe,
That shal the fynde that thou hast sought."

The kinge lete ealle Sir Roulande
And saide " thou most with this man fight,
To take this bataile here on honde,
Ther-to God gyfe the grace and myghte !"
Roulande answered with woordis boolde
And saide " Sir, have me excused ! "

1056
and advanced
with only ten of
his men to the
camp of
Charlemagne,

1060

1064
and offered him
to fight at once
against
Roland, Oliver,
Guy, Duke
Naymes, Ogier
the Dane, and
Richard of
Normandy.

1068

1072
If he should
conquer them, he
would lead them
away to his
father's hall ;
if he should be
conquered,
he would be his
man.

1076

1080
The king sent
for Roland and
ordered him to
undertake the
combat.

Roland refuses,
1084

because Charles
had praised the
[leaf 27]
old knights.

" May they show
their valour
now."
Charles, vexed,
smites Roland on
the mouth,
so that the blood
springs from his
nose, .
and he calls him a
traitor.

Roland draws his
sword,

but the other
barons separate
them

and try to con-
ciliate them.

Meanwhile Oliver,
who, being sorely
wounded, kept his
bed, on hearing
of this dispute,
had armed him-
self and went to
Charles.

He reminds him
of his long
services, and
demands the
battle.

Charles remon-
strates with him.

But Oliver
insists.

He saide, certeynly he ne wolde ;
The bataile vttirly he refused.

" The laste day ye preised faste
The oolde knightes of her^r worthynes.

Let hem goon forth, I haue no haste,

Thai may goo shewen her^r prowes."

For that worde the kinge was wrothe
And smote him on the mouthe oñ hye,

The bloode at his nose onte-goth,

And saide " traitour, thou shalte a-bye."

" A-bye " quod Roulande " wole I noughe,
And traitour was I never none,

By þat lord, þat me dere hath bought ! "

And braide oute Durnedale þer^r anone.

Ho wolde haue smyten the kinge ther,

Ne hadde the barons romne bytwene ;

The kinge with-drowe him for fer^r

And passed home as it myght beste bene.

The Barons made hem at one

With grete prayer^r and instaunce,

As every wrath moste over-gone,

Of the more myschife to make voydaunce.

Olyuere herde telle of this,

That in his bedde laye seke sore.

He armede him ful sone I-wisse,

And to the kinge he wente withoute more

And saide " Sir Kinge, a bone graunte me

For alle the servyse, that I haue done,

To fight with þat kinge so free

To morue day, ere it be none."

Charles answered to Olyuer^r :

" Thou arte seke and wonndede sore,

And thou also my cosyñ dere,

Therfore speke thereof no more.—

" Sir Kinge " he saide " I am alle hoole,

I aske you this bone in goddis name."

1088

1092

1096

1100

1104

1108

1112

1116

1120

“Certes” he saide “I holde the a foole,
But I praye, god sheelde the fro shame.”

Forth he rideth in that Forest,

Tille he gan Ferumbras see,

Where he was light and toke his rest,
His stede renewed til a grene tre.

“Sir” he saide “reste thou wele !

Kinge Charles sente me hidur¹.

If thou be curteys knighte and lele,
Rise vp and let vs fight to-geder.”

Ferumbras sate stille and lough,

Him liste not to rise oute of the place.

“My felowe” quod he “what arte thou ?

Telle me thy name for goddis graee.”

“Sir” he saide “Generyse,

A yonge knighte late dobbet newe.”

“By Mahounde” quod he “thou arte not wyse,

For thy comyng shaltowe sore rewe.

I holde Charles but a foole

To sende the hider¹ to me,

I shall the lerne a newe scole,

If thou so hardy to fighte be.

I wende, he wolde haue sende Roulande,

Olyuer¹ and iij mo Dosyperys,

That hade bene myghty men of hondo

Bataile to a-bide stronge and fiers.

With the me liste no playe begynne,

Ride agayn and saye him soo !

Of the may I no worshype wynne,

Though I slough¹ the and such V mo.”

“Howe longe” quod Olyuer¹ “wiltowe plete ?

Take thy¹ armes and come to me,

And prove þat thou saiest in dede,

For boost thou blowest, and þenkes¹ me.”

Whan Ferumbras herde him speke so wel,

¹ Read: ‘as thenketh.’

Oliver rides to the forest,
and finds Ferumbras alighted under a tree, to a branch of which his steed was tied.

1124 1128 “Arise,” he said,
“I am come to
fight with thee.”
[leaf 28]

Ferumbras,
without moving,
demands his
name.

“I am Generys,”
says Oliver, “a
young knight
lately dubbed.”

Ferumbras
observes,
“Charles is a
fool to send thee.”

1144

1148 Go and tell him to
send me Roland
and Oliver, and
such four other
douzepeers.

For little honour
were it to me to
fight with thee.”
1152 “Spare thy
words,” says
Oliver, “and take
thy arms.”

- Ferumbras is wrath and seizes his helmet,
which Oliver assists him to lace.
Ferumbras thanks him, courteously bowing to him. They mount their steeds,
rush together like fire of thunder, and have their lances broken.
They draw their swords.
- Ferumbras smites Oliver on his helmet
so that the fire flies. Oliver strikes at the head of Ferumbras,
breaks away the circle of his helmet,
and the sword glancing off down his back, he cuts off two bottles of balm,
- He caught his helme in grete Ire,
That wrought was of goode fyne stelo
With Perlis pight, Rubeis and Saphire.
Olyuer^r halpe him it to onlase ;
Giltē it was alle abowte.
- Ferumbras þanked him of his graco
And curteisly to him gan lowte.
Thai worshed vp oñ here stedes,
To Iuste thai made hem preest,
Of Armes to shewe her^r myghty dedis
Thai layden here speres in a-reeste,
To-geder thai ronneñ as fire of thonder^r,
That both here Launces to-braste.
That they seteñ, it was grete wonder ;
So harde it was, þat thay gan threste.
Tho droweñ thai oute here swordes kene
And smyten to-geder by one assente.
There thai hitteñ, it was wele sene ;
To sle eche other was here entente.
- Syr Ferumbras smote Olyuer^r
Vppoñ the helme righte on hye
With his swerde of metel cler^r,
That the fyre he made oute-flye.
Olyuer^r him hitte agayñ vpoñ the hede
¹ the hede than fulle sore,
- He carfe awaye with myght and mayne
The cerele, that sate vppoñ his crowñ.
The stroke glode down by his bake,
The Arson he smot ther awaye
And the botelles of bawme withoute lake,
That uppone the grene ther thai laye,
That were trussed by-hynde him faste.
Tho Ferumbras was fuþ woo ;
Olyuer^r light adowñ in haste,
The botellis he seased both two,

¹ Blank in MS. See the note.

- He threwe hem into the River than
As ferr^r as he myghte throwe. 1192
 which he throws
into the river.
- “Alas” quod Ferumbras “what doistowe,¹ manne?
Thou art wode, as I trowe.
 Thai were worth an C m^t pounde
To a man, þat were wounded sore. 1196
 Ferumbras tells
him that they
were invaluable
to a wounded
man, and that he
- Ther was no preciosour thinge vppoñ grounde,
That myghte helpe a man more.
 Thou shalt abyde by Mahounde,
That is a man of myghtes moost. 1200
 1204
 should atone
for their loss with
his life.
- I shall breke both bake and crowñ
And sle the, ther thou goist.”
 Tho Olyuer^r worth vp agayñ,
 His swerde he hade oute I-drawe.
 Ferumbras him smote with mayne
And mente to haue him slawe.
 He smote as doth the dinte of þondir;
 It glased down by his sheelde
 And earfe his stedes necke a-sonder,
 That dede he fille in the felde.
 Wightly Olyuer^r vp-sterte
 As Bacheler, doughti of dede,
 With swerde in honde him for to hirte
 Or Ferumbras goode stede.
 That Ferumbras aspied welle,
 He rode a-waye than ful faste
 And tiede him to a grene hasel,
 And come ayen to him in haste
 And saide “nowe yelde the to me!
 Thou maiste not longe endure;
 And leve on Mahounde, þat is so der,²
 And thy life I shalle the ensue.³
 Thou shalt be a Duke in my contr^r,
 And men haue at thyñ oweñ wille.
 To my Sustir shaltowe wedded be,
- 1208
 1212
 1216
 1220
 1224
- but Ferumbras
rides off
and ties it to a
hazel.
- Oliver quickly
starts up and
tries to kill his
adversary's horse,
- “Yield thyself to
me,” says
Ferumbras;
- “believe on
Mahound, and I
- will
make thee a
duke in my
country
and give thee
my sister.”

¹ MS. deistowe. ² Read: ‘free.’³ MS. ensue.

- It were pite the for to spille ! ”
 “ Better ” quod Olyuer ” shul we dele,
 By God that is in magiste, 1228
 And of my strokes shaltow more fele,
 Er I to the shalle yelde me.”
 They fight for a considerable time
 the blood ran from both their bodies. By mutual consent they stop to take breath.
 Ferumbras asks Oliver again his name and kin.
 “ Thou must be one of the douze-peers, as thou fightest so well.”
 “ I am Oliver, cousin to Charlemagne.” [leaf 31]
 “ Thou art welcome here,” says Ferumbras;
 “ thou slewest my uncle,”
- It were pite the for to spille ! ”
 “ Better ” quod Olyuer ” shul we dele,
 By God that is in magiste, 1228
 And of my strokes shaltow more fele,
 Er I to the shalle yelde me.”
 Thai smeten togeder with egre mode,
 And nathir of othire dradde ; 1232
 Thai persed her’ hauberkes, that were so goode,
 Tille both thayr bodyes bladde.
 Thay foughten soo longe, þat by assente
 Thai drewe hem a litol bysyde, 1236
 A litol while thaym to aventure,
 And refreshed hem at þat tyde.
 “ Generis ” quod Ferumbras,
 “ As thou arte here gentil knighe, 1240
 Telle me nowe here in this place
 Of thy kyñ and what thou hight ;
 Me thenkith by the now evermore,
 Thou shuldist be one of the xij peris, 1244
 That maiste fighte with me so sore,
 And arte so stronge, worthy and fiers.”
 Olyuere answered to hym agayñ :
 “ For fer’ I leve it not ontoolde, 1248
 My name is Olyuere certayñ,
 Cousyn to kynge Charles the boolde,
 To whome I shalle the sende
 Qwikke or dede this same daye,
 By conqueste here in this feelde, 1252
 And make the to renye thy laye.”
 “ O ” quod Ferumbras thañ to Olyuer,
 “ Welcome thou arte in-to this place, 1256
 I have desyred many a yere
 To gyfe the harde grace.
 Thou slough myñ uncle Sir Persagyne,
 The doughty kinge of Italye,
 The worthyeste kinge þat lyued of men,

- By Mahounde, thou shalt aby'e !” now thou shalt
Tho thai dongēn faste to-geder³ pay the
While the longe day endured, 1264 The fight
Nowe hither³ and nowe thider³; continued the
Fro strokes wyth sheeldes here bodies þai couered.
And at the laste Olyuer³ smote him so
Vppoñ the helme, þat was of stele, 1268 At last Oliver,
That his swerde brake in two. smiting
Tho wepeñ had he nevere a dele. Ferumbras upon
Who was woo but Olyuere than? the helmet, has
He saugh noone other remedy. 1272 his sword
He saide “sir, as thou arte gentile man,
On me nowe here haue mercy.
It were grete shame I-wis,
And honour³ were it nooñ, 1276
To sle a man wepenles ;
That shame wolde never³ gooñ.”
“ Nay traitour, thou getiste nooñ.
Hade I here an hundred and moo ! 1280
Knele dowñ and yelde the here anooñ,
And eles here I woole the sloo.”
Olyuer³ saugh, it wolde not be,
To trusste to moch in his grace. 1284
He ranne to the stede, þat stode by the tre,
A swerde he caught in þat place,
That was trussed on Ferumbras stede,
Of fyne stele goode and stronge. 1288
He thought he quyte¹ Ferumbras his mede.
Almoost hadde he abyde to longe ;
For in turnyng Ferumbras him smote,
That stroke he myghte welle fele, [leaf 32]
It come on hym so hevy and hoote,
That down it made hym to knucle.
Tho was Olyuer³ sore ashamede
And saide “ thou cursed Sarasyne, 1292 but in turning of
Ferumbras he received a blow
that made him
kneel down.

¹ See the note.

- Thy proude pride shall be atamed,
By God and by seinte Qwyntyne.
Thou hast stole on me that dynte,
I shall quyte the thyñ hire." 1300
- But Oliver
returns him
fearful stroke.
- Charles, seeing
Oliver on his
knees,
- prayed to Christ
- that he might
grant the victory
over the Pagan.
- An angel
announces him,
- that his prayer
was heard.
- Charles thanks
God.
- Thy stroke than Olyuer^r him lente,
That hym thought his eyenⁿ wer^r on fir.
Kinge Charles in his paviloñ was
And loked towarde þat fyghte 1304
And saugh, howe fiers Ferumbras
Made Olyuere knele dowñ right.
Wo was him tho in his herte ;
To Ihesu Criste he made his mone ; 1308
It was a sight of peynes smerte,
That Olyuere kneled so sone :
" O Lord, God in Trinite,
That of myghtis thou arte moost,
By vertue of thy maieste 1312
That alle knoweste and woste,
Lete not this hethen man
Thy seruaunte ouercome in fyght,
That on the bileve ne kan,
Ihesu, Lorde, for thy myghte !
But graunte thy man the victorye,
And the Paynymⁿ skomfited to be, 1316
As thou arte Almyghty God of glorie !
Nowe mekely, Lorde, I pray to the."
To Charles anoone an Aungel came
And broght him tidingges sone,
That God had herde his praier^r thañ 1320
And graunte him his bone.
Tho Charles thanked God aboue¹
With herte and thought, worde and dede,
And saide " blessed be thou, lorde almyghty,¹ 1328
That helpiste thy seruaunte in nede."
These Champions to-gedir thai gone

^{1—1} See the note.

- With strokes grete and eke sure,
Eche of hem donge oþir oñ,
Alle the while thai myghte endur.
Ferumbras brake his swerde
On Olyueris helme on hye.
Tho wexe he ful sore a-ferde ;
He ranne for an oþir redyly
And saide “ Olyuere, yelde the to me
And leve thy Cristeñ laye,
Thou shalte have alle¹ my kingdome free
And alle aftir my daye.”
- “ Fye, Saresyne” quod Olyuere thañ,
“ Trowest thou, that I were wode,
To forsake him, þat made me mañ
And boght me with his hert blode.”
- He caught a stroke to Ferumbras,
On his helme it gan dowñ glyde,
It brast his hawberke at þat ras
And carfe hym throughe-oute his syde,
His bare guttis men myght see ;
The blode faste dowñ ramme.
- “ Hoo, Olyvere, I yelde me to the,
And here I become thy man.
I am so hurte, I may not stonde,
I put me alle in thy grace.
- My goddis ben false by water and londe,
I reneye hem alle here in this place,²
Baptised nowe wole I be.
- To Ihesu Crist I wole me take,
That Charles the kinge shal sene,³
And alle my goddes for-sake.
Take myn hawberke and do it on the,
Thou shalte haue fuþ grete nede.
- 1332 They begin again.
- 1336 Ferumbras breaks his sword on Oliver's helmet.
- 1340 He runs for another and asks Oliver to surrender.
- 1344
- 1348 But Oliver aims at Ferumbras a blow which cuts his hauberk, so
- 1352 that his bowels are laid bare.
- 1356 Ferumbras implores his mercy, and
- 1360 consents to be christened, his gods having proved false.
- 1364 He requested him to take his hauberk, to

¹ Probably an error for ‘half.’

² In the margin the Scribe adds :—‘The merci Ladi helpe.’

³ See the note.

- X thousande Saresyns waiten vppō̄ me,
And therfore go take my stede.
Lay me to-fore the, I the praye,
And lede me to thy tente. 1368
- fetch his horse,
and to carry him
to his own tent.
[leaf 31]
- Iye the faste forth in thy way,
That the Saresyns the not hente.¹
A-noōn it was done, as he ordeynede,
And faste forth thai ryden. 1372
- But the Saracens,
who lay concealed
in the wood, rush
out.

Oliver, being
surrounded, sets
- The Saresyns anone assembled,
For to haue with hem foghten.
Ferumbras saugh the feelde thore
Of Sarsynes fully filled ; 1376
- Of Olyvere dradde he ful sore,
That Saresyns shulde him haue killed.
He prade, that he wolde let him dow̄n
“ Vndir yonde Olyfe tree, 1380
- For if ye cast me dow̄n here, with hors shoōn²
Alle to-tredēn shalle I be.”
- He priked forth and layde him thar,²
Out of the horses trase, 1384
- And with his swerde by-gan him wer,
For amonge hem alle he was.
A Saresyū smote him with a spere,
That it brake on pecis thre ; 1388
- His hauberke myght he not der,
So stronge and welle I-wroght was he.
He hit þat Saresyns with his swerde
Through the helme in-to the brayne. 1392
- dealing the
Saracens many a
hard blow.
- Then Roland
rushed into the
throng of the
enemy and slew
many ;
- He made an other as sore aferde,
He smote of his Arme with mayne.
But thañ come Roulande with Durnedale
And made way him a-bowte. 1396
- He slowe hem dow̄n in the vale,
Of him hade thai grete dowte.
The prees of Saresyns was so stronge

¹ Read : ‘ soghten.’^{2—2} See the note.

- A-boute Roulande that tyde. 1400
 Thai slougheñ his horsys with thronge,
 And dartis throweñ on every syde.
 Whan Roulande was on his Fete,
 Thañ was he woo with alle.
 Many of hem he felte yete
 And dede to grounde made hem falle.
 At the last his swerde brake,
 Thañ hadde he wepyñ nooñ,
 As he smote a Saresyns bake
 A-sundre dowñ to the Arsoñ.
 Tho was he caught, he myght not flee,
 His hondes thai boundeñ faste
 And lad him forth to here Cite,
 And in depe prisoñ they hem caste.
 Olyuer' sawe, howe he was ladde,
 A sorye mañ thañ was he ; 1416
 Him hadde leuer to haue bene dede
 Than suffren that myschief to be.
 Smertly aftire he pursued tho,
 To reskue his dere brother. 1420
 Oliver rides to rescue him,
 The prees was so grete, he myghte not so,
 It myghte be no othir,
 Be he was cowþe¹ by verr' force
 With lx of Astropartes.² 1424
 Thai hurte him foule and slough his hors
 With gauylokes and wyth dartis.
 Yet on foote, ere he were foolde,
 He slough of hem fiftene. 1428
 He was not slayñ, as god woolde,
 But taken and bounded³ with tene.
 Tho were takeñ to Lucafer',
 The proude kinge of Baldas,
 Both Roulande and Olyuer'. 1432
 he is overpowered and bound.
 Both were conducted to Lukafer of Baldas.

¹ Read: 'caughte.'² Ascopartes.³ Miswritten for 'bounden.'

- Gladde was he of that eas.
 Kinge Charles was in herte woo,
 When he saughe his neuewes so ladde, 1436
 He cried to the Frenshmeñ tho :
 " Reskue we these knygthes at nede."
 The kynge himselfe slough many one,
 So dede the Barons bolde. 1440
- Charles sees them,
 and calls for a rescue.
 Many enemies were slain,
 but the Saracens had fled with their prisoners,
 and Charles is obliged to turn back.
 Under a holm tree they find Ferumbras,
- It wolde not bene, thai were agoñ,
 Magre who so woolde.
 The Saresyns drewe hem to here Cite,
 Kinge Charles turned agayne. 1444
 He saugh under an holme tre,
 Where a knight him semed layn.
 Thederward he rode with swerde in honde.
 Tho he saugh, he was alyve ; 1448
 He lay walowynge vppon the sonde
 With blody woundes fyve.
 " What arte thou ? " quod Charlemayne,
 " Who hath the hurte so sore ? " 1452
 " I am Ferumbras " he saide certayñ,
 " That am of hetheñ lore."
 " O fals Saresyñ " quod the kinge,
 " Thou shalte have sorowe astyte ; 1456
 By the I haue lost my two Cosynes,
 Thyñ hede shalle I of-smyte."
 " O gentil kinge " quod Ferumbrase,
 " Olyuere my maister me hight 1460
 To be Baptised by goddis grace,
 And to dyeñ a Cristeñ knighte.
 Honur' were it noon to the
 A discoumfit me to slo,
 That is conuerted and Baptized wolde be
 And thy man bycomeñ also."
 The kinge hade pite of him thañ,
 He toke him to his grace
 And assyned anooñ a man 1468
- [leaf 36]
- whom he is going to put to death.
 But on his requesting to be baptized,
 Charles took pity with him,

- To lede him to his place.
He sende to him his surgyne
To hele his woundes wyde.
- He ordeyned to him such medycyn,
That sone myght he go and ryde.
The kinge commaunded bishope Turpyñ
To make a fonte redye,
- To Baptise Ferumbras þerin
In the name of god Almyghtye.
He was Cristened in þat welle,
Floreyne the kinge alle him calle,
He forsoke the foul feende of helle
And his fals goddis alle.
- Nought for thañ Ferumbras
Alle his life cleped was he,
And aftirwarde in somme place,
Floreyne of Rome Cite.
- God for him many myracles shewed,
So holy a man he by-came,
That witnessith both lerned and lewde,
The fame of him so ranne.
- N**Owe for to telle of Roulande
And of Olyuere, that worthy wos,¹
Howe thai were brought to þe Sowdañ
By the kinge of Boldas.
- The Sowdañ hem sore affrayned,
What þat here names were.
Rouland saide and noght alayned :
“ Syr Roulande and sire Olyuere,
Nevewes to Kinge Charles of Fraunce,
That worthy kinge and Emperoure,
That nowe are takyn by myschaunce
To be prisoneres here in thy toure.”
- “ A, Olyuer, arte thou liere ?
That haste my sone distroyede,
- led him to his tent, and ordered a surgeon to attend him.
- 1472
- He soon recovered,
- 1476
- and bishop Turpin baptised him, by the name of Floreyn.
- 1480
- But he continued to be called Ferumbras all his life.
Afterwards he was known as Floreyn of Rome
- 1484
- on aeeount of his holiness.
- 1488
- Roland and Oliver being brought to the Soudan, Laban enquires their names.
- 1492
- They confess their names.
- 1496
- 1500
- 1504

¹ ‘was.’

The Soudan
swears they shall
both be executed
the next morning
before his dinner.

But Floripas
advises him to
detain them
as hostages, and

to remember his
son Ferumbras,

for whom they
might be
exchanged.

The Soudan finds
her counsel good,

[leaf 38]

and orders his
gaoeler Bretomayn
to imprison
them,

but to leave them
without food.

And Ronland that arte his fere,
That so ofte me hath̄ annoyed.
To Mahounde I make a vowe here,
That to morne, ere I do ete,
Ye shulle be slayñ both̄ qwik in fere,
And lives shalle ye bothe lete.”
Tho saide maide Florepas :

“ My fader so dereworthi and der̄,

Ye shulle be avyzed of this cas,

How and in what manere

My brothir, þat is to prisōñ take,

May be delyuered by hem nowe,

By cause of these two knigtes sake,

That bene in warde here with you).

Wherefore I counsaile you, my fader dere,

To have mynde of Sir Ferumbras.

Pute hem in youre prisōñ here,

Tille ye haue better space.

So that ye haue my brother agayñ

For hem, þat ye haue here ;

And certeyñ elles wole he be slayñ,

That is to you so lefe and dere.”

“ A, Floripp, I-blessed thou bee,

Thy counsaile is goode at nede,

I wolde not leve my sone so free,

So Mahounde moost me spede,

For al the Realme of hethen Spayne,

That is so brode and large.

Sone clepe forth my gaylour Bretomayne,

That he of hem hadde his charge,

“ Caste hem in your prisōñ depe,

Mete and drinke gyfe hem none,

Chayne hem faste, þat thay not slepe ;

For here goode daies bene a-gone.”

Tho were thay cast in prison depe¹ ;

¹ Read : ‘ dirke.’

1508

1512

1516

1520

1524

1528

1532

1536

- Every tyde the see came inne.
 Thay myght not see, so was it myrke,
 The watir wente to her chynne.
 The salte watir hem greved sore,
 Here woundis sore did smerte.
 Hungir and thurste greved heme yet more,
 It wente yet more nere here herte.
 Who maye live withoute mete ?
 vj dayes hadde thay right none,
 Ner drinke that thay myglit gete,
 Bute loked vpon the harde stone.
 So on a daye, as God it wolde,
 Floripas to hir gardeñ wente,
 To geder Floures in morne colde.
 Here maydyns froñ hir she sente,
 For she herde grete lamentacioñ
 In the Prisoñ, that was ther nye ;
 She supposed by ymagynacioñ,
 That it was the prisoners sory.
 She wente her' nerr' to here more,
 Thay wailed for defaute of mete.
 She rued on hem anooñ ful sore,
 She thought, how she myght hem beste it gete.
 She spake to her Maistras Maragounde,
 Howe she wolde the prisoneres fede.
 The develle of helle hir confounde,
 She wolde not assente to þat dede,
 But saide " Damesel, thou arte woode,
 Thy Fadir did vs alle defende,
 Both mete and drinke and oþiere goode
 That no man shulde hem thider sende."
 Floripe by-thought hir on a gyle
 And cleped Maragounde anoon right,
 To the wyndowe to come a while
 And se ther a wonder syght :
 " Loke oute " she saide " and see a ferr'
- 1540 At high tide the sea filled their deep cells.
- 1544 They suffered much from the salt water, from their wounds, and from hunger.
- 1548 On the sixth day,
- 1552 Floripas, who was gathering flowers in her garden,
- heard them lament.
- 1556
- 1560 Moved to compassion,
- 1564 she asks her governess Maragound to help her in getting food for the prisoners.
- 1568 Maragound refuses, and reminds Floripas of her father's command.
- [leaf 39]
- 1572 Floripas, thinking of a trick, called to her governess to come to a window and

see the porpoises
sporting beneath.
Maragound
looking out, is
pushed into the
flood.

Floripas asks
Bretomayn to let
her see the
prisoners.

The gaoler
threatened
to complain to
her father,

but Floripas,

having seized his
key-clog,

dashed out his
brains.

She then went to
tell her father,
[leaf 40]

she had surprised
the gaoler feeding
the prisoners and

- The Porpais pley as thay were wode." 1576
 Maragound lokede oute, Floripe come ner'
 And shofed hire oute in to the flode.
 "Go there" she saide "the devel the spedē !
 My counsail shaltowe never biwry. 1580
 Who so wole not helpe a mañ at nede,
 On evel deth mote he dye !"
 She toke withi hire maidyns two,
 To Britomayne she wente hir waye 1584
 And saide to him, she moste go
 To viseteñ the prisoneris that daye,
 And saide "sir, for alle lounes,
 Lete me thy prisoneres seeñ. 1588
 I wole the gife bothi goolde and gloues,
 And counsail shalle it been."
 Brytomayne that Taylor kene
 Answered to hir sone agayne 1592
 And saide "Damesel, so mote I theñ,
 Thañ were I worthy to be slayñ.
 Hath not youre Fader charged me,
 To kepe hem from̄ every wyght ? 1596
 And yet ye wole these traytours see ?
 I wole goo telle him Anooñ right."
 He gan to turne him anone for to go,
 To make a playnte on Floripas. 1600
 She sued him as faste as she myghte go,
 For to gif him harde grace.
 With the keye cloge, þat she caught,
 With goode wille she maute¹ than, 1604
 Such a stroke she hym ther' raught,
 The brayne sterte oute of his hede þañ.
 To hire Fader forth she goth
 And saide "Sire, I telle you here,
 I saugh a sight, that was me loth,
 Howe the fals Iailour fedde your prisoner,"

¹ Read: 'mente.'

- And how the covenante made was,
Whan thai shulde delyuered be ; 1612 promising to deliver them;
- Wherefore I sloughē him with a mace.
Dere Fadir, forgif it me !”
- “ My doghtir dere, that arte so free,¹
The warde of hem now gif I the.
- Loke, here sorowe be evere newe,
Tille that Ferumbras delyuered be.”
- She thanked her Fadere fele sithe
And toke her maydyns, and forth she goth,
To the prisone she hyed hire swyth. 1616 The Soudan gives the prisoners into her guard.
- The prison dore vp she dothe
And saide “ sires, what be ye,
That make here this ruly moone ?
What you lakkith, tellyth me ;
For we be here nowe alle alone.” 1624 asked the prisoners what they wanted,
- Tho spake Roulande with hevy chere
To Floripe, that was bothe gente and fre,
And saide “ lo, we two caytyfes here
For defaute of mete dede moste be.
vj dayes be comyn and gooñ,
Sith we were loket in prison here, 1628
That mete nor drinke hade we noon
To comforte with oure hevy cher.
But woolde god of myghtes moost,
The Sowdon wolde let vs oute gooñ,
We to fight with alle his Ooste,
To be slayñ in feelde anoon. 1632
- To murthir men for defaute of mete,
It is grete shame tille a kinge ;
For every man most nedes ete,
Or ellis may he do no thinge.” 1636
- Tho saide Floripe with wordes mylde,
“ I wolde fayne, ye were now here,
From harme skath² I wole you shidle, 1644 and promised to protect them from any harm.

Read : ‘trew.’ ² Read : ‘harme & skathie.’

- And gife you mete with right gode cher'."
- She let down a rope,
[leaf 41] and drew up both,
- A rope to hem she lete dowñ goon̄,
That aboveñ was teyde faste. 1648
- and led them to her apartments.
- She and hir maydyns drewe þer vppoñ,
Tille vp thay hadde hem at the last.
- She led hem into here chambir dere,
That arrayed for hem was right wele, 1652
- Both Roulande and Olyvere,
- There they ate,
took a bath,
- And gafe hem there a right gode mele.
And whan thay hadde eten̄ alle her fille,
- A bath̄ for hem was redy there, 1656
- Ther-to thay went ful fayre and stille,
- and went to bed.
- And aftyr to bedde with right gode cher'.
- Now Floripas chamber is here prisone,
- The Soudan knew nothing of his prisoners being in Floripas' chamber.
- Withouten̄ wetinge of the Sowdon̄ ; 1660
- Thai were ful mery in that Dongeon̄,
For of hem wiste man̄ never oone.
- Now lete we hem be and mery make,
Tille god sende hem gode delyuerance. 1664
- Aftir the tyme, þat thay were take,
What did Charles, the kinge of Fraunce,
- Meanwhile Charlemagne
- Ther-of wole we speke nowe,
- tells Guy that he must go to the Soudan to
- Howe he eleped forth Sir Gy 1668
- And saide " on my message shaltowe,
Therfore make the faste redy,
- demand the surrender of Roland and Oliver, and of the relics of Rome.
- To bidde the Sowden̄ sende me my Nevewes both
And the Releques also of Rome ; 1672
- Or I shal make him so wroth̄,
He shaſt not wete what to done.
- And by þat god, þat hath me wrought,
I shal him leve Towre ner Town̄. 1676
- This bargañ shal so dere be bought
In despite of his god Mahouñ."
- Naymes of Bavaria represents that a messenger to the Soudan should
- D**UKE NEYMES OF BAUER' VP STERT THAÑ
And saide " Sir, hastowe no mynde, 1680
How the cursed Sowdañ Laban

Alle messengeris doth he shende ?

Ye haue lost inowe, lese no mo

Onworthily Olyuer' and Roulande."

"By god, and thou shalt with him go,

For al thy grete brode londe."

THo Ogere Danoys, þat worthy mañ,

"Sir" he saide "be not wroth !

For he saith south."—"go thou thañ !

By Gode thou shalte, be thou never so loth."

"Sire" quod Bery Lardeneyes,

"Thou shalte hem se never more."—

A"Go thou forth in this same rees,

Or it shalle the repente ful sore."

FOlk Baliane saide to the kinge,

"Liste ye youre Barons to lese ?"—

"Certis, this is a wondir thinge !

Go thou also, thou shalte not chese !"

ALeroys rose vp anone

And to the kinge þan gañ he speke 1700

And saide "what thinke ye, sir, to done ?"—

"Dresse the forth with heñ eke !"

MIron of Brabane spake an worde

And saide "Sir, thou maiste do þy wille. 1704

Knowist thou not that cruel lorde,

How he wole thy Barons spille ?"—

"Trusse the forth eke, sir Dasaberde,

Or I shalle the sone make !

For of all thinge thou arte aferde,

Yet arte thou neyther hurte ner take."

BIsshope Turpyñ kneled adownñ

And saide "lege lorde, mercy !"

The kinge him swore by seynt Symoñ :

"Thou goist eke, make the in hast redye !"

BErmarde of Spruwse, þat worthy knyght,

Saide "sir, avyse you bette,

Set not of youre Barons so light,

certainly be
slain ;
and that they
ought to be
anxious not to
lose any more
besides Rouland
and Oliver.
Then said the

[leaf 42]

king, 'By god,
thou shalt go
with Guy.'
Ogier the Dane
remonstrates, but
is ordered to
go too.
So are Thierry
of Ardane

1684

1688

1692

and Folk Balian,

1696

Aleroys

1700

and Miron of
Brabant.

1708

Bishop Turpin
kneels down to
implore the king's
mercy,
but he must go
too,

as well as
Bernard of
Spruwse

1716

Thou maiste haue nede to hem yette."—

"Thou shalte gooñ eke for alle thy boost,

Haue done and make the fast yare !

1720

Of my nede gyfe thou no coost,

Ther-of haue thou right no care !"

and Brier of
Mountdidier.

BRyer' of Mounteȝ, þat marqwyȝ bolde,

Was not aferde to him to speke.

1724

To the kinge sharply he tolde,

His witte was not worth a leke :.

"Woltowe for Angre thy Barons sende

To þat Tirante, þat alle men sleith ?

Or thou doist for þat ende,

To bringe thy xij peres to the deth."

The kinge was wroth and swore in halle

By him, þat boght him with his blode :

"On my messange shall ye goñ alle !

Be ye never so wroth or wode."

Leaf 43]
The knights take
leave and start.

Thay toke here lefe and forth thay yede,

It availed not agayne him to sayne.

1736

I pray, god gif hem gode spedē !

Ful harde it was to comeñ agayñ.

The Soudan
assembled his
council.

NOwe let hem passe in goddis name,

And speke we of the Sowdoñ,

1740

Howe he complayned him of his grame,

And what that he myght beste done.

Sortibrance and
Brouland

"Sortybraunnce and Bronlande¹" seyde he,

"Of counsail ye be fulle wyse.

1744

How shal I do to avenge me

Of kinge Charles, and in what wyse ?

He brennyth my Toures and my Citees,

And Burges he levethe me never ooñ.

1748

He stroieth my meñ, my londe, my fees.

Thus shalle it not longe gooñ.

And yet me greveth most of alle,

He hath made Ferumbras renay his laye.

1752

¹ See the note.

Therfore my counselors I calle, To remedy this, howe thay best maye. For me were lever that he were slayñ, Than he a Cristeñ hounde shulde be, Or with Wolfes be rente and slayñ, By Mahounde myghty of dignyte."	
To answerde Sortybraunce and Broulante And saide "gode counsaile we shal you gyfēñ, If thou wilte do aftyr covenaunte, It shal you profit, while you lyveñ. Take xij knightis of worthy dede And sende hem to Charles on message nowe. A-raye hem welle in roial wede, For thy honour' and for thy prowe. Bidde Charles sende thy sone to the And voyde thy londe in alle haste, Or ellis thou shalt him houge on a tre, As hye, as any shippes maste."	1756 advise him 1760 to send 12 knights, and to bid Charles
"Nowe by Mahounde" quod Laban, "This conseil is both trewe and goode, I shalle him leve for no mañ To parforme this, though he wer' woode." He did his lettris write in haste, The knightes were called to goo þerwith, That thay hyȝe hem to Charles faste And charke ¹ hym vppoñ life and lithe. Forthi thai ride towarde Mantrible þañ, In a medowe, was fayre and grene, Thai mette with Charles messengeris teñ. Duke Neymes axed hem, what thai wolde mene, And saide "Lordynges, whens come ye ? And whider ye are mente, telle vs this tyde." "From the worthy Sowdoñ" thañ saide he, "To Charles on message shalle we ride,	1764 [leaf 145] to give up Ferumbras and to withdraw from his country. 1772 1776 The knights are dispatched. 1780 Near Mantrible they meet with the Christian messengers. 1784 Duke Naymes inquires whither they intend to go.

¹ *Sic in MS.* Query—‘charge.’

Having heard
their message,

- Euel tithyngges we shalle him telle,
Fro Laban, that is lorde of Spayne. 1788
Farewele, felowes, we may not dwelle.”
- “A-byde” quod Gy “and turne agayne,
We wole speke with you, er ye gooñ,
For we be messengeris of his. 1792
Ye shal aby everichone,
So God brynge me to blis.”
- Anooñ here swerdes oute thay brayde
And smoteñ dowñ right al a-boute. 1796
Tille the hetheñ were dowñ layde,
Thai reseyued many a sore cloute.
- Thai smyteñ of here hedes alle,
Eche mañ toke one in his lappe. 1800
Fal what so euer byfalle,
To the Soudoñ wole they trappe.
Tille thai come to Egremoure,
Thai stynte for no worldes thinge ; 1804
Anone thai fonde the Sawdañ thore,
At his mete proudly sittyng,
And þat maide fair' Dame Floripas
And xiiij princes of grete price 1808
And kinge Lukafer' of Baldas,
Thas was both bolde, hardy and wyse.
- Doughty Duke Neymes of Bauer'
To the Sowdone his message tolde 1812
And saide “god, þat made heveñ so cler’,
He sauе kinge Charles so bolde
And confounde Labañ and all his meñ,
That on Mahounde byleved,¹ 1816
And gife hem evel endinge ! aureñ.
To morue, longe er it be eveñ,
He commaundith the vppoñ thy life
His Nevewes home to him sende, 1820
And the Religes² of Rome withoute strife ;

the delegates of
Charles
cut off their
heads, which they
take with them
to present to the
Soudan at
Agremore.

[leaf 45]
The Soudan was
just dining.

Naymes delivers
his message :

‘God confound
Laban and all
his Saracens,
and save Charles,

who commands
thee to send back
his two nephews
and to restore
the relics.’

¹ Read: ‘byleven.’ ² Read: ‘reliques.’

And ellis getist thou an evel ende !
 xij lurdeynes mette vs on the waye ;
 Thai saide, thay come streight fro the.
 Thai made it both̄ stoutē and gay ;
 Here hedis here maistowe see.
 Thai saide, thai wolde to Charles goon̄,
 Evel tidingges him to telle.
 Loo here here heddīs euerychone,
 Here soulis bene in helle.”
 “ O ” quod Lavane “ what may this be,
 To suffr’ this amonge my knightes alle ?
 To be rebuked thus here of the
 At mete in myn oweñ halle !
 To Mahounde myghty I make a vowe,
 Ye shall be hanged alle ten,
 Anoon as I have eteñ I-nowe,
 In presence of alle my meñ.”
 Maide Floripas answered tho
 And saide “ my derworth Fadir der’ !
 By my counsaile ye shal not so,
 Tille ye haue your Barons alle in fer’,
 That thai may se what is the best,
 For to delyuere my brother Sir Ferumbreas.
 And aftirward, if þat ye liste,
 Ye may gife hem ful evel grace.”
 “ Gramercy, doghter, thou saieste welle,
 Take hem alle into thy warde.
 Do feter hem faste in Ireñ and stèle
 And set hem in strayȝte garde.
 Thus was I neuer rebukede er nowe ;
 Mahounde myghty gyfe hem sorowe !
 Thay shalle be flayn and honged on a bowe,
 Longe ere tyme¹ to morowe.”
 Florip̄ toke these messangeris
 And ladde hem vp in-to here tour’,

1824

1828

1832

They then
produce the heads
of the Soudan’s
messengers.

1836

The Soudan
vowed a vow
that they should
all ten be hanged
as soon as he had
finished his
dinner.

1840

1844

But Floripas
recommended
him to put off his
resolution, until
a general council
of his barons had
determined on the
best way of the
liberation of
Ferumbreas.

[leaf 46]

1848

1852

Floripas leads
the knights into
her tower, where

1856

¹ Read : ‘I dyne.’ See the note.

they were glad to
find Roland and
Oliver.

- There thai founde two of here feris.
Thay thanked thereof god of honoure.
Tho sayde Duke Neymys of Bauer² :
“ Gladde men we be nowe here,
To fynde Roulande and Olyuer³
In helthe of bodyc and of goode cher⁴.”
Thai kissed eche other with herte gladde
And thanked god of his grace ; 1864
And eche toolde othir, howe thay sped hadde,
And howe thay come in-to that place
By helpe of mayde Florip⁵ hire self,
“ God kepe hir in honoure ! 1868
For thus hath she brought vs hider alle twelfe,
To dwelle in hir oweñ boure.”
Tho thay wessh and wente to mete,
And were served welle and fyne 1872
Of suchie goode, as she myght gete,
Of Venyson⁶, brede and gode wyne.
There thai were gladde and wel at ease ;
The Soudoñ ne wist it noght. 1876
Aftyr thay slepe and toke her ese,
Of no man thañ thay ne roght.
On the morowe Florip⁵, that mayde fre,
To Duke Neymes spake in game : 1880
“ Sir gentil kniȝt,” tho saide she,
“ Telle me, what is your name.”
“ Whi axe ye, my lady dere,
My name here to knowe alle ? ”
“ For he¹ spake with so bolde chere
To my Fadir yestirdaye in his halle.
Be not ye the Duke of Burgoyne, sir Gy,
Nevewe unto the kinge Charles so fre ? ” 1884
“ Noe, certes, lady, it is not I,
It is yondir knight, þat ye may see.”
“ A, him have I loved many a day ;

After washing,

they dined off
venison,
bread and wine,

and then went to
sleep.

The following
day, Floripas asks
Naymes his
name,

and enquires
after Guy of
Burgundy,
[leaf 47]

whom she had
loved for a long
time, and for

¹ *Sic in MS. Read: ‘ye.’*

- And yet knowe I him noght. 1892
 For his loue I do alle that I maye,
 To chere youȝ with dede and thought.
 For his love wille I cristenede be
 And lefe Mahoundes laye.
- Spekith to him nowe for me,
 As I youȝ truste maye ;
 And but he wole graunte me his loue,
 Of youȝ askape shalle none here.
 By him, þat is almyghty aboue,
 Ye shalle abyte it ellis ful dere.”
- Tho wente Duke Neymes to Sir Gye
 And saide “ This ladye loveth the,
 For thy loue she maketh us alle merye,
 And Baptizede wole she be.
 Ye shalle hir take to your wedded wife,
 For alle vs she may sauie.”
- “ By God ” quod Gye “ þat gafe me life,
 Hire wole I never haue,
 Wyle I neuer take hire ner no womaȝ,
 But Charles the kinge hir me gife.
 I hight him, as I was trewe manȝ,
 To holdeȝ it, while I lyve.”
- Tho spake Roulande and Olyuer,
 Certyfyinge him of her myschefe,
 Tellinge him of the parelles, þat þay in wer,
 For to take this lady to his wedded wife.
 “ But thou helpe in this nede,
 We be here in grete doute.
- Almyghty god shalle quyte thy mede,
 Elles come we nevere hennys oute.”
- Thus thay treted him to and fro ;
 At the laste he sayde, he wolde.
 Floripas thay cleped forth tho ;
 And brought fourth a Cuppe of golde,
 Ful of noble myghty wyne,
- whom she would
 do all she could
 for their benefit,
 and would be
 baptised,
- 1896
- if he would agree
 to love her in
 return.
- 1900
- 1904 Naymes tells Guy
- to take her for
 his wife,
- 1908
- but Guy refuses,
- 1912
- as he never will
 take a wife,
 unless she be
 given him by
 Charles.
- Rouland and
 Oliver persuaded
 him,
- 1916
- 1920
- 1924 so that he at
 last consented.
- Floripas, holding
 a golden cup of
 wine,

[leaf 48]	And saide "my loue and my lorde, Myn herte, my body, my goode is thyñ," And kissed him with that worde, And "sir" she saide "drinke to me, As the Gyse is of my londe ; And I shalle drinke agayñ to the, As to my worthy hosbonde."	1928
kissed him, and requested him to drink to her after the fashion of her country. She also drinks to him. They all make merry.	Thay clipped and kissed both in fere And made grete Joye and game, And so did alle, that were ther, Thai made ful mery alle in same. Tho spake Floripas to the Barons boolde And saide "I haue armur' I-nowe ; Therfore I tel you, what I wolde, And þat ye dide for your prowe. To morue, whañ my Fadir is at his souper', Ye shalle come in alle attonyss ;	1932
For the following day	Loke ye spare for no fere, Sle downñ and breke both bake and bones ; Kithe you knightis of hardynesse ! Ther is none helpe, but in this wyse, Then moste ye sheweñ youre prowes, And wynne this Castel in this guyse." Thai sayden alle, it was welle saide, And gladde thay were of this counsaile.	1940
they all prepare to assail the Soudan at supper.	Here armur' was forthñ layde, At souper the Sowdon to assaile. Kinge Lucafera prayde the Sawdon, That he wolde gif him lysence,	1944
Lukafer comes to the Soudan and asks leave to see the prisoners, in order to know the manner of their detention.	To the prisoners for to goonñ, To see the maner of her presence. He gafe him lefe, and forth he wente Vp vnto Floripas Toure.	1948
Finding the door locked, he burst it	To asspie the maner was his entent, Hem to accuse agayne honoure. Whañ he come, he founde the dore fast I-stoke,	1952
		1956
		1960

- He smote there-on with his fist,
That the barr' begañ to broke.
To make debate, wel him list.
“Who artowe” quod Floripas¹
“þut maketh her' such araye¹? ”
- “I am kinge Lueafere of Baldas,
The Sowdoñ sente me hidir in faye ;
To seeñ his prisoneris is my desire
And speke with hem everyechoñ,
To talke with hem by the fire
And speke of dedis of Armes amonge.”
- Tho saide Duke Neymes “ wecome be ye
To us prisoners here !
- What is your wille, nowe telle ye ;
For we be meñ of feble chere.”
- “ I woolde wete of Charles the kinge,
What mañ he is in his contre,
And what meyne he hath, and of what thinge
He rekyneth moost his dignyte.”
- Duke Neymes saide “ an Emperoure
And kinge he is of many a londe,
Of Citeis, Castels, and many a Toure,
Dukes, Erles, Barons bowyng to his honde.”
- “ But saye me, felowe, what is your vse,
To do in contr' aftyr the none.
And what is the custome of your hous,
Tille meñ to souper shalle gone ? ”
- “ Sir, somme meñ iouste² with sper' and shelde,
And somme meñ Carol and singe gode songes,
Some shote with dartis in the feelde,
And somme play at Chesse amonge.”
- “ Ye bene but foulis of gode dissporte ;
I wole you tech a newe play.
Sitte downñ here by one assorte,
- 1964 open with a blow
of his fist.
- 1968 [leaf 49]
- 1972 He told them
that he was
come to speak to
them,
- 1976
- 1980 and to enquire
after
Charlemagne.
- 1984 Duke Naymes
answers.
- 1988 He then asks
what amusements
they have after
dinner.
- 1992 Naymes says,
‘Some joust, some
sing, some play at
chess.’
- 1996 ‘I will teach you
a new game,’ says
Lukafer.

¹ These two lines are written as one in the MS.

² MS. iuste.

	And better myrthe never ye saye."	
With a thread he fastened a needle on a pole and put a burning coal upon it.	He teyde a tredde on a pole With an nedil ther-on I-fest, And ther vppoñ a qwik ¹ cole. He bade every man blowe his blast. Duke Neymes hade a long berde, Kinge Lucafer ³ blewe eveñ to hym ² , That game hade he never before lered. He brent the her ² of Neymes berde to the skyne. Duke Neymes thañ gan wex wroth, For he hade brente his berde so white To the Chymneye forth he goth And caught a bronde him with to smyte. With a goode wille he him smote, That both his eyeñ bresteñ oute.	2000
He blew it at Naymes's beard and burnt it.	He cast him in the fire al hote ; For sothe he hadde a right gode cloute. And with a fyre forke he helde him doun, Tille he were rosted to colis ilkadelle.	2004
Naymes waxed wroth, and [leaf 50] snatching a burning brand from the fire	His soule hade his god Mahouñ. Florip bade hiñ warme him wele. "Sires" tho saide Floripas, "Entendith nowe al to me !	2008
he smites at Lukafer and throws him into the fire,	This Lucafer ³ of Baldas Was a lorde of grete mayne. My Fadir hade him euer yn cher ² I telle you for sothe everydele,	2012
where he was roasted to charcoal.	He wolde anooñ aftyr him enquer ² , And therefore loke, ye arme you wel!"	2016
Floripas applauds this,	Florip wente in, as the maner was, To here Fadir at souper tyme.	2020
but points out their danger,	No man spake worde of kinge Baldas, Ner no man knewe of his sharp pyne. The xij peris armed hem wel and fyne With swerdes drawe and egr ² chere.	2024
and advises them to arm.	While thay mery ¹ drinkyng ¹ the wyne	2028
At supper time she goes to her father.	¹ Miswritten for 'were'?	2032

- And sittinge alle at here souper.
 Thai reheted the Sowdon and his Barons alle
 And madeñ orders wondir fast,
 Thai slowe downñ alle, þat were in the halle,
 And made hem wondirly sore a-gast.
- Olyvere egerly sued Labañ
 With swerd I-drawe in his honde.
 Oute at the wyndowe lept he þañ
 Vppoñ the salte see stronde,¹
 And he skaped away from hime,
 But woo was he þerfore,
 That he went awaye with lyñ
 To worche hem sorowe more.
 Roulande thañ came rennyng
 And axed, where was Laban.
 Olyuere answerede moornynge
 And saide, howe he was agoñ.
 Tho thai voided the Courtes at the last
 And slowen tho, that wolde a-byde,
 And drewe the brigge and teyed it fast,
 And shitte the gatis, that were so wyle.
 Laban, that by the ebbe escapede,
 Of harsle, er he come to londe,
 He alle astonyed and a-mapide,²
 For sorowe he wronge both his honde
 And made a vowe to Mahounde of myght,
 He wolde that Cite wynne
 And never go thens by day nor nyght,
 For foo, for frende, ner for kynne.
 “ And tho traytouris will I do honge,
 On a Galowes hye with-oute the gate ;
 And my Doghter, þat hore stronge,
 I-brente shal be there-ate.
 To mantryble he gan sende anoonñ
 Aftir men and tentis goode,
- As they were
 sitting at table,
 the twelve peers
 rushed in and
 slew all whom
 they met.
- 2036
- Laban, pursued
 by Oliver,
 2040
- jumps out of a
 window on to the
 sea-shore and
 esapead
- 2044
- without injury.
- 2048
- [leaf 51]
- They killed all in
 the castle,
 2052
- and then drew up
 the bridges and
 shut the gates.
- 2056
- Laban vowed a
 vow
- 2060
- that he would
 hang them all
- 2064
- and burn his
 daughter.
- 2068
- He sent to
 Mantrible for
 troons and

¹ MS. strowde.² Read: ‘a-wapide.’

- engines,
and besieged
Agremore.

Floripas recom-
mends the peers

to enjoy them-
selves.

[leaf 52]

In the morning
the soudan
attacks the
castle,

but is repulsed.
- And Engynes to throwe with stooñ
And goode armur^r many foolde.
The sege he did leyen a-bowte
On every side of that Cite. 2072
- To wallis with Engynes thai gan rowte,
To breke the Toures so fre.
Tho saide Florip̄, “ lordingges goode,
Ye bene biseged in this toure, 2076
As ye bene wight of mayne and moode,
Proveth here to sauе youre honour.
The toure is stronge, drede youȝ nought,
And vitayle we have plente. 2080
- Charles wole not leve youȝ vnsough̄t ;
Truste ye welle alle to me.
Therefore go we soupe and make merye,
And takith ye alle your ease ; 2084
And xxx^{ti} maydens lo here of Assyne,¹
The fayrest of hem ye chese.
Take your sporte, and kith youȝ knyghtes,
Whan ye shalle haue to done ; 2088
- For to morowe, when the day is light,
Ye mooste to the wallis gooñ
And defende this place with caste of stooñ
And with shotte of quarelles and darte. 2092
- My maydyns and I shaſ bringe goode wone,
So eueryche of us shalle bere hir parte.”
On morowe the Sowdoñ made assaute
To hem, that were with-Inne, 2096
And certes in hem was no defaute,
For of hem̄ myght thay nought wynne.
Here shotte, here cast was so harde,
Thay durste not nyȝhe the walle. 2100
- Thay droweñ hem bakwarde,
Thay were beteñ over alle.
King Labañ turnede to his tentes agayñ,

¹ Read : ‘Assye.’

- He was nere wode for tene, 2104
 He cryede to Mahounde and Apolyne
 And to Termagaunte, þat was so kene,
 And saide " ye goddes, ye slepe to longe,
 Awake and helpe me nowe,
 Or ellis I may singe of sorowe a songe,
 And of mournynge right I-nowe.
 Wete ye not wele, that my tresoure
 Is alle with-inne the walle ?
 Helpe me nowe, I saye therfore,
 Or ellis I forsake you alle."
 He made grete lamentacion, 2112
 His goddis bygannie to shake.
 Yet that comfortede his meditacion,
 Supposinge thay didde awake.
 He cleped Brenlande to aske counsaile,
 What was beste to done, 2116
 And what thinge myght him moste avayle,
 To wynne the Cite sone.
 " Thou wotist welle, þat alle my tresour
 Is there in here kepinge, 2124
 And my daughter, þat stronge hore,
 God yif her evelle endyng ! "
 " Sir " he saide " ye knowe welle,
 That Toure is wondir stronge.
 While þay haue vitayle to mele,
 Kepeñ it thay wole fulle longe.
 Sende to Mauntreble, your cheif Cite,
 That is the keye of this londe, 2128
 That noñ passe, where it so be,
 With-oute youre speciaill sonde,
 To Alagolofur, þat geaunte stronge,
 That is wardeyne of þat pas,
 That no man passe that brigge alonge,
 But he have special grace.
 So shalle not Charles with his meyne
- He accuses his
gods of sleepiness,
and shakes them
to wake up.
- 2108
- 2120
- 2120
- 2124
- 2132
- 2136
- [leaf 53]
Brouland tells
him,
as the castle is
strong and well
stored with pro-
visions, the peers
will hold it very
long ;
- but if he would
send orders to
Alagolafre, the
bridge-keeper at
Mantrible,
not to allow any
one to pass
without leave,

- they would get no assistance from Charles, and die from hunger.
- Espiard is despatched to Mantrible,
- and commands the giant
- not to suffer any one to pass the bridge.
- Reskowe thañ Agramoure. 2140
 Thañ thay shalle enfamyched be,
 That shalle hem rewe ful sore."—
 " Mahoundis blesyngē have thou and myne,
 Sortybraunce, for thy rede."— 2144
 " Espyarde, messenger' myne,
 In haste thou most the spede
 To my Cite Mavntreble,
 To do my message there, 2148
 To Alogolofī, þat giaunte orrible.
 Bydde him his charge wele lere,
 And tel him, howe that the last daye
 Ten fals traytours of Fraunce 2152
 Passed by that same waye
 By his defaute with myschaunce,
 Charginge him vppoñ his hede to lese,
 That no man by the brigge,¹ 2156
 Be it rayne, snowe or freze,
 But he his heede dowñ ligge."—
 Espiarde spedde him in his waye,
 Tille he to Mauntrible came, 2160
 To seke the geaunte, ther he laye
 On the banke bysyde the Dame,
 And saide "the worthy Sowdon,
 That of alle Spayñ is lorde and sir,
 Vppoñ thy life commaundeth the anoon, 2164
 To deserue better thyn hire.
 The laste day thou letist here passe
 Ten trattoures of douse Fraunce. 2168
 God giffe the evel grace,
 And hem also moche myschaunce !
 He charged the vppoñ life and deth,
 To kepe this place sikerlye ; 2172
 While in thy body lasteth the breth,
 Lette nooñ enemye passe ther'-bye."

¹ See the note.

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| Alagolofur rolled his yeñ
And smote with his axe oñ the stone
And swore by Termagaunte and Apolyne,
That ther-by shulde passen never one,
But if he smote of his hede,
And brought it to his lorde Labañ,
He wolde never ete no brede,
Nere never loke more on mañ.
xxijij ^{ti} Cheynes he didde ouer-drawe,
That noo man passe myght,
Neyther for loue nere for awe,
No tyme by daye, nere by nyghte.
“Go, telle my lorde, I shalle it kepe ;
On Payne of my grete heede
Shalle ther no mañ goo ner crepe,
But he be take or dede.” | 2176 |
| | 2180 |
| | 2184 |
| | 2188 |
| | 2192 |
| | 2196 |
| | 2200 |
| | 2204 |
| | 2208 |

¹ These two lines are written as one in the MS.

	Vppoñ her fightinge thay wondride.	
	Tho eryed Labañ to hem on hye,	
Laban threatens to hang them, and utters impreca- tions	“Traytours, yelde you to me, Ye shall be hongede els by and bye Vppoñ an hye Galowe tree.”	2212
	Tho spake Florip̄ to the Sowdoñ	
	And sayde “thou fals tyraunte, Were Charles come, thy pride wer' done	2216
against Floripas, who returns them.	Nowe, cursede mysereaunte. Alas ! that thou ascapediste soo By the wyndowe vppoñ the stronde.	
	That thy nek' hade broke a-twoo !	2220
	God sende the shame and shonde !”— “A ! stronge hore, god gife the sorowe !	
	Tho[u] venemouse serpente.	2224
	Withe wilde horses ¹ thou shalt be drawe to morowe, And on this hille be brente, That al men may be war' by the, That cursed bene of kynde.	2228
	And thy love shalle honged be, His hondes bounde him byhynde.”	
The soudan calls for Mavon, his engineer, and orders him to direct a mangonel against the walls.	He called forth Mavoñ, his Engynour', And saide “I charge the, To throwe a magnelle to yon tour', And breke it downe on thre.”	2232
Mavon knocked down a piece of the battlements.	Mavon set vp his engyne With a stooñ of .vj. C wight, That wente as eveñ as eny lyne, And smote a cornell dowñ right.	2236
Roland and Oliver lament ;	Woo was Roulande and Olyuer', That þat myschief was be-falle, And so were alle the xij peres ; But Florip̄ thañ conforte hem alle :	2240
they are com- forted by Floripas.	“Sires” she saide “beith of goode chere ! This Toure is stronge I-nowe.	2244

¹ See the note.

- He may cast twies or thries or he hit ayen þer,¹ [leaf 56]
 For sothe I telle it you).
- Marsedage, the roialle kinge,
 Rode in riche weede, 2248
 Fro Barbary commyng,
 Vppoñ a sturdy stede,
 Cryinge to hem vppoñ the walle :
 “Traytouris, yelde you here !” 2252
 Brenne you alle ellis I shalle,
 By myghty god Iubyter.”
 Gy aspied, that he came ner,
 A darte to him he thirewe ful even, 2256
 He smote him throwe herte & liver in fer.
 Dame Floripe lough with loude steven
 And saide “Sir Gye, my loue so free,
 Thou kanste welle hit the prikke. 2260
 He shall make no booste in his contre ;
 God giffe him sorowe thikke !”
 Whañ Labañ herde of this myschief,
 A sory mañ was he. 2264
 He trumped, his mene to relefe ;
 For to cease that tyme mente he. 2268
 They stop the
 attack
 Mersedage, kinge of Barbarye,
 He did carye to his tente,
 And beryed him by right of Sarsenye
 With brennyng fire and riche oynemente,
 And songe the Dirige of Alkaroñ,
 That bibill is of here laye, 2272
 And wayled his deth everychoñ,
 vij nyghtis and vij dayes.
 Anooñ the Sowdon, south to say,
 Sente iij hundrid of knightis,
 To kepe the brigge and the waye
 Oute of that Castil rightis,
 That noon of hem shulde issue oute,
- Guy kills
Mersedage the
king of Barbary,
by throwing a
dart at him.
- to bury Marse-
dage,
- and bewail him
7 days and nights.
- Then the soudan
more closely
blockades the
castle.

¹ See the note.

- To feeche vitayle by no waye. 2280
 He charged hem to waeche wel aH abowte,
 That thay for-famelid^l myght dye.
 Thus thay kepte the place vij dayes,
 Tille alle hire vitaile was nyze spente. 2284
 The yates thai pas the streyte weyes.
 Tho helde thai hem with-in I-shente.
 Tho spake Roulande with hevy chere
 Woordes lamentable, 2288
 Whañ he saughi the ladies so whiste of ler',
 Faile brede on here table,
 And saide "Charles, thou curteys kinge,
 Why forgetist thou vs so longe ? 2292
 This is to me a wondir thinge ;
 Me thinkith, thou doiste vs grete wronge,
 To let vs dye for faute of mete,
 Closed thus in a dongeoñ. 2296
 To morowe wol we asaye what we koñ gete,
 By god, that berithe the crowñ."
 Tho saide Floripas "sires, drede noghte
 For nooñ houng^r that may befalle. 2300
 I knowe a medyeyne in my thoughte
 To conforte you^w with alle.
 I have a girdil in my Force^r,
 Who so girde hem ther-with aboute, 2304
 Hunger ner thirste shal him neuer dere,
 Though he were vij yere with-out.
 "O" quod Sir Gy "my loue so trewe,
 I-blessed mote ye be ! 2308
 I pray you, that ye wole us alle hit shewe,
 That we may haue oure saule.
 She yede and set it forthi anoonⁿ,
 Thai proved alle the vertue,
 And diden it aboute heiñ euerychoñ. 2312
 It comforted alle both moo and fewe,
 As thai hade bene at a feste.
 [leaf 57]
 The provisions
 being exhausted,
 Roland complains
 of Charles's
 forgetfulness ;
 but Floripas
 cheers him up,
 saying she pos-
 sessed a magic
 girdle which was
 a talisman
 against hunger
 and thirst for
 those who wore
 it.
 They all suc-
 cessively put it
 on and felt as if
 they had
 feasted.

- So were thay alle wele at ease, 2316
 Thus were thai refreshed both moost & lest
 And weren bifore in grete disese.
 Laban wondred, how thai myght endur'
 With-outeñ vitaile so longe. 2320
 He remembred him on Floripas senctur',
 And of the vertue so stronge.
 Tho wiste he welle, that throḡ famyne
 Might he hem never wynne. 2324
 He cleped to him fals Mapyne,
 For he coude many a fals gynne :
 He coude scale Castel and Toure
 And over the walles wende. 2328
 " Mapyne " he saide " for myñ honoure,
 Thou mooste haue this in mynde :
 That hore, my doghter, a girdil hath̄ she,
 From̄ hounger it savyth hem alle, 2332
 That wonnen may thay never be,
 That foule mote hir bifalle !
 Kanstowe gete me that gyrdill by craft,
 A thousande pounde thañ shal I gefe the ; 2336
 So that it be there not lefte,¹
 But bringe it hithir' to me.
 Thou kanste see by nyghte as welle
 As any man doth by daye. 2340
 Whan thay bene in here beddes ful stiñ,
 Than go forth thider right in thy waye.
 Thou shalt it in here Chamber fynde,
 Thou maist be therefoe sure." 2344
 " Sir, there-to I wole me bynde,
 If my life may endure."
 Forth wente this fals Mapyne
 By nyght into the Tour'— 2348
 God gife him evel endinge !—
 Euen in to Floripas bou'.
- Laban wondered
at their endurance,
but at last
remembering the
girdle,
- [leaf 58]
- he induced
Mapyne
- to attempt to
steal it at night.
- Mapyne entered
the chamber of
Floripas through

¹ Read: 'lafte.'

- a chimney ; By a Chemney he wente inne ; 2352
 he finds the Fulle stilly there he songhte it.
 girdle and puts it on,
- He it founde and girde it abouthe him,
 And aftyr ful dere he boght it ;
 For by the light of a lampe ther'
 Floripas gañ him aspye, 2356
 Alle a-frayed oute of hir slepe for fere,
 But lowde than gan she crye
 And saide " a thefe is in my boure,
 Robbe me he wole or sloo." 2360
- Roland hurries Ther-with come Rouland fro his tour'
 to her assistance, To wete of hir woo.
 [leaf 59]
- He founde Mapyne bysyde hir bedde,
 Stondinge amased for drede, 2364
 To the wyndowe he him ladde,¹
 And there he smote of his hedde,
 And caste him oute in-to the see.
 Of the gyrdille was he not war' ; 2368
 But whañ he wist, the girdel hade he,
 Tho hadde he sorowe and care.
- Floripe to the Cheste wente
 And aspyed, hire gyrdel was gooñ, 2372
 " Alas !" she saide, " alle is it shente !
 Sir, what haue ye done ?
 He hath my girdel abouthe hym.
 Alas ! þat harde while ! 2376
 A rebelle hounde doþt ofte grete tene ;
 Howe be we alle begiled."
 Tho spake Roulande withi cher' boolde,
 " Dameselle ! beythi noughe aferde ! 2380
 If any vitaile be abouthe this hoolde,
 We wole hem wynne withe dinte of swerde.
 To morowc wole wee oute-gooñ
 And assaye, howe it wole it be. 2384
 I make a vowe to god alone,
- roland comforts her.
- They agree to attempt a sally to obtain food.

¹ See the note.

- Assaile hem wole we !
 And if thay haue any mete,
 Parte withe hem wole we. 2388
- Or elles strokes thay shal gete
 By God and seynte Mary myñ avour¹ !
 In the morne, er the larke songe,
 Thai ordeynede hem to ride 2392
 To the Saresyns, þat hade so longe
 Leyen hem besyde.
- Duke Neymes and Oger²
 Were ordeynede to kepe the place.
 The x othir of the xij peres
 Wente oute to assaye here grace.
 Thay foundeñ hem in logges slepynge,
 Of hem hade thay no thought. 2400
 Thai sloweñ dowñ þat came to honde,
 Mahounde availed hem noghte.
 In shorte tyme the ende was made,
 Thay ten slongh iij hundred ther.
 Tho founde thai vitaile, thay were glad,
 As moche as thay myghte home ber.
 Duke Neymes and Oger², that kept the tou³,
 Say hem withi here praye. 2408
- Thai thanked god hye of honoure,
 That thai spedde so þat day.
 Thay avaled the brigge and lete him yn,
 Florip and here maydyns were gladde, 2412
 And so were thay, that were with-yn ;
 For alle grete hounger thay hadde.
 Thai eteñ and dronken right I-nowe
 And made myrþ ever amonge. 2416
 But of the Sowdon laban speke we nowe,
 Howe of sorowe was his songe.
- W**Han tidyngges came to him,
 That his meñ were slayñ,
 And howe thai hade stuffed heñ also 2420

¹ See the note.

In the morning

2392

Naymes and
Ogier remain in
the castle,

the others start

and surprise the
Saracens still
sleeping in their
huts.

[leaf 60]

2404 They slew 300
and carried off as
much food as
they could bear.

2408

2412

2416

2420

The soudan is
enraged,

and is going to
burn his gods,

[leaf 61]

but, appeased by
his wise men,

he sacrifices
again,

and is assailed by
the priests.

Laban holds
council.

- With vitaile in agayne,
For sorowe he woxe nere wode.
He cleped Brenlande and Sortybraunce. 2424
And tolde hem with angry mode
Of his harde myschaunce.
“Remedye ordeyne me,
Ye be chief of my counsaile ; 2428
That I of hem may vengede be,
It shalle you bouth availe.
O ye goddes, ye faile at nede,
That I have honoured so longe, 2432
I shalle you breñ, so mote¹ I spede,
In a fayre fyre ful stronge ;
Shalle I neuer more on you bileve,
But renaye you playnly alle. 2436
Ye shalle be brente this day er eve,
That foule mote you befall !”
The fire was made, the goddes were broght
To have be caste ther-inne. 2440
Tho alle his counsaile him by-sought,
He shulde of þat erroure blynne,
And saide “Sir, what wole ye done ?
Wole ye your goddis for-sake ? 2444
Vengeaunce shalle thañ on you come,
With sorowe, woo and wrake !
Ye moste make offryng for youre offence,
For drede of grete vengeaunce, 2448
With oyle, mylke and ffrankeñcense
By youre prestis ordynaunce.”
Tho he dide bere hem in ayeñ,
And to hem made dewe offeryng.
The prestis assoyled him of þat synne, 2452
Ful lowly for him prayinge.
Tho he cleped his counselors
Brulande and Sortybraunce, 2456

¹ MS. mete.

Axynge, howe he myght destroye the xij peres,
That Mahounde gife hem myschaunce.

Thay cowde no more ther-oñ,
But late saile ayeñ the toure.

2460

With xx^{ti} thousandde thai gañ goñ,
And bigonne a newe shoure
To breke down̄ the Walles,
With mattokes and with̄ pike,

2464

Tille iij hundred of hem alle
Lay slain in the dike.
So stronge was the cast of stoone.

The Saresyns drewe hem abakke,
Tille it was at lyne none ;
Tho gone thay ayeñ to shake.
Tho fayled hem cast, þat were with-inne ;
Tho cowde thai no rede,

2468

For stoone was ther noone to wynnē.

Tho were thay in grete drede.
Than saide Florip, “ beith not dismayde !
Ye shalle be holpe auooñ.

2472

Here is syluer vessel and now,”¹ she sayde,
“ That shulle ye prove goode wooñ.”
She set it forth, thay caste oute faste
Alle that came to honde.

2476

Off siluer and goolde vessel thay made waste
That wast² dowñ vppoñ the sonde.

Whañ thai saugh that roial sight,
Thai leften alle here dede ;
And for the tresoure thay do fight,
Who so myghte it awey lede.

2480

[leaf 62]

Tho the Sowdoñ wexe nere wodc,
Seinge this tresoure thus dispoyled,
That was to him so dere and goode
Laye in the dike thus defouled.

He bade that thai shulde leue

2484

2488

The soudan in
a'arm for his
treasuregives up the
assault.¹ ? I now.² Read : ‘went.’

He is enraged
with his gods,

and smites
Mahound

so that he fell on
his face;

but the priests
induce him

[leaf 63]

to kneel down
and ask forgive-
ness.

- And turne heīn agayne in haste. 2492
 He wente home tille his tente than
 With grete sorowe and mournyng^t mode.
 To-fore his goddis whāñ he came,
 He cryed, as he were wode : 2496
 “ O fals goddis, that y^e beth,
 I have trustid to longe youre mode.
 We¹ were lever^t to suff^t dede,
 Thaīñ lif this life here lenger nowe. 2500
 I haue almoste loste the breth,
 xij fals traytours me overe-lede,
 And stroyen alle þat I haue.
 Ye fals goddis, the devel youe spedē ! 2504
 Ye make me nowe for to rave ;
 Ye do fayle me at my nede.”
 In Ire he smote Mahounde,
 That was of goolde fulle rede, 2508
 That he fille downī to the grounde,
 As he hade bene dede.
 Alle here bisshopes crydeñ oute
 And saide “ Mahounde, thyñ ore ! ” 2512
 And downī to the erthe wele lowe thay loute,
 Howlynge and wepynge sore,
 And saide “ Sire Sowdonī, what haue ye done ?
 Vengeaunce shalle on the falle, 2516
 But thou repente the here anone.”
 “ Ye ” quod he “ I shrewe you alle ! ”
 Thai made a fyre of frankeneſſe
 And bleweñ hornes of bras, 2520
 And casten in milke hony for the offence,
 To-fore Mahoundes face.
 Thay counsailed Laban to knele a downī
 And aske forgevenes in that place. 2524
 And so he didde and hade pardōñ
 Throgh prayere and specialle grace.

¹ ? Me.

Then¹ this was done, þāñ sayde Roulande
To his Felowes xj :

Meanwhile
Roland
2528

"Here may we not longe holde londe,
By God that is in heven.
Therefore sende we to Charles, the kinge,
That he wolde reskowe vs sone ;
And certyfye him of⁴ oure strayȝte beinge,
If ye thinke, it be to done.
Richard of Normandye, ye most gooñi,
I holde you both wyse and hende.

2532

exhorted Richard
of Normandy to
go on message to
Charles, that he
might come to
their rescue.

And we shalle tomorowe, as stil as stooñ,
The Saresyns a-wake, er ye wynde.²
And while we be mooste bysy in oure werke,
And medel with hem alle in fere,
Stele ye a-waye in the derke !

2536

And spedē you faste, ye were there!"

On the morowe aftir' the daye

Thay were armēde ful ryghte,
Thai rode forth̄ stilly in here way,
God gourne hem, mooste of myght !

Floripe and here maydyns kept the tour'
And woонde vp the brigges on hye,
And prayde god, to kepe here paramour,
The Duke of Burgoyne, Sir Gȳe.

She preyde to Rouland, er he wente,
To take goode hede of hiñ,
That he were neyþer take nere shente,
As he wolde her loue wynne.

On thay set with herte stronge
And alle heñ sore afrayed.

Richard the whiles away he wronge,
Thile³ thai were alle dismayede.
Towarde the Mountrible he hyed hiñ faste,
To passe, if that he myghte.
Thedir he came at the laste.

2540

In the morning

they sally out.

Floripas and her
maidens draw up
the bridges after
them.

2552

¹ ? 'When.' ² Read : 'wende.' ³ ? 'while.'

2556

Richard went off
towards
Mantrible.

2560 [leaf 64]

	God kepe him for his moch myght !	
The others slay many Saracens;	His xij ¹ felowes besyed hem soo That many of hem thay slouge. ²	2564
but Guy, overpowered by the Babylonians, is taken prisoner.	Gye slowe the kinge of Babyloyne tho ; The Babyloynes of his hors him drowe, And with force him drowe there And bounde his hondes ful fast.	2568
Laban asks his name.	A newe game thai gañ him lere, For in depe prison thay him caste. But Labañ wolde him first se, To wete what he was.	2572
Guy tells him.	“ Telle me thy name nowe ” quod he, “ Thy songe shalle be ‘ alas.’ ”— “ Sire ” he saide “ my name is Gye, I wole it never forsake.	2576
He is to be hanged.	I were to me grete vilanye Añ othir name to take.”— “ O fals traytour ” quod Labañ, “ My doghtir, þat stronge hore,	2580
300 Saracens crowding near the gate of the castle, attempted to prevent the other peers from entering.	Hath me for-sake and the hath tañ, Thou shalte be honged therfore.” Roulande made grete moone, It wolde noon other be.	2584
A fearful struggle begins.	Homwarde thai gañ gooñ, .ij.e Saresyns ther saye he, That kepte the pace at the brigge-ende, Armed wel in goode araye,	2588
	That thai sholde not in wende, But be take or slayñ þat daye. Roulande to his felowes saide :	2592
	“ Beth alle of right gode chere ! And we shal make hem alle afayde, Er' we go to oure souvere.”	
	There byganne a bykeringe bolde Of x Bachelors that tyde,	2596

¹ ? xj.² See the note.

- Agayne iijc meñ I-tolde,
That durste righte wel a-byde.
Tho was Durnedale set a werke,
XL of hethen he slouge,
He spared neþer lewde ner clerke,
And Floripas ther²-of loughe.
The shotte, the caste was so stronge,
Syr Bryer was slayñ there
With darteres, gauylokes and speres longe,
xx^{ti} on hym there were.
Roulande was woo and Olyuer,
Thay slougeñ alle that thai mette.
Tho fledde the Turkes alle for fer³,
Thay durste no longer lette
And saide, thai wer³ no men,
But develis abrokeñ oute of helle,
“.ijj. hundred of vs agayñ hem teñ.
Oure lorde Mahounde hem qwelle !
XL of vs here be ascaped,
And hardde we be bistadde.”—
“ Who so wole of hem more be iaped,
I holde him worsse than madde.”
Tho Roulande and Olyuer
Madeñ grete woo and sorowe,
And tokeñ the corps of Sir Bryere
And beryed it on the morowe.
Floripe asked Roulande anoone
“ Where is my lone Sir Gye ? ”—
“ Damesel ” he saide “ he is gooñ,
And therfore woo am I.”—
“ Alas ” she saide “ than am I dede,
Nowe Gye my lorde is slayñ,
Shall I neuer more ete brede
Tille that I may se hiñ agayñ.”—
“ Be stille ” quod Roulande “ and haue no car³,
We shal hym haue ful wele.
- [leaf 65]
- 2600
- 2604 Sir Bryer is killed.
- 2608
- At last the Saracens take to flight.
- 2612
- 2616
- 2620
- 2624 Floripas enquires after Guy,
- The peers retire inside the castle, taking the corpse of Bryer with them.
- 2628 and on hearing of his capture, begins to lament despairingly.
- 2632 Roland promises to rescue Guy.

Tomorowe wele we thiderward far
 With spere and shelde of stele.
 But we bringe him to this Tour—
 Leeve me elles no more—

2636.

With victorye and grete honour,
 Or thay shalle abyte ful sore."

On the morowe, whan tha daye was clere,
 Laban ordeynede Gye honged to be.

2640.

He cleped forth Sir Tampere
 And badde him do make a Galowe tre,
 " And set it eveñ by-fore the touȝt,

That þilke hore may him see ;
 For by lord Mahounde of honour,

2644

This traitour there shalle honged be.
 Take withe the .ij. hundred knighthes

Of Ethiopis, Indens and Ascopartes,

2648

That bene boolde and hardy to fight

With Wifles, Fauchons, Gauylokes¹ and Dartes ;

Leste þat lurdeynes come skulkyng oute,

For ever thay haue bene shrewes.

2652

Loke eche of hem haue such a cloute,
 That thay neuer ete moo Sewes."

Forth thay wente with Sir Gye,

That bounde was as a thefe faste,

2656

Tille thay come the towȝt ful nyne ;

Thai rered the Galowes in haste.

Roulande perceyued here doyng

And saide " felows, let armes² !

2660

I am ful gladde of here conyng,

Hem shall not helpe her charmes."

Guy is led bound.

Roland calls his companions to arms.

They rush forth.

Oute thai riden a wele gode spedē,

Thai ix towarde hem alle.

2664

Florip with here maydyns toke gode hede,

Biholdinge over the towȝt walle.

Thai met first with Sir Tamper,

¹ MS. Gamylokes.

² Read : 'as armes.'

- God gife him evelle fyne ! 2668
 Such a stroke lente hym Olyuer,
 He clefe him dowñ to the skyne.
 Rouland bare the kinge of Ynde
 Ther with his spere frome his stede.
 .iij. fote it passed his bak byhynde,
 His herte blode þer' didde he blede.
 He caught the stede, he was ful goode,
 And the swerde, þat the kinge hadde,
 And rode to Gye, there he stode,
 And onbounde hyñ and bade him be gladd.
 And girde him with that goode swerde,
 And lepen vppoñ here stedes. 2672
 “ Be thou ” he saide “ righte nouȝt a-ferde,
 But helpe vs wightly at this nede.”
 An hundred of hem sone thay slowe
 Of the beste of hem alle ;
 The remenaunte a-way fast thay flowe,
 That foule motte hem byfalle !
 Rouland and his Felowes were glad
 That Gye was safe in dede. 2676
 Thay thanked god, that thay¹ him hadde
 Gyfen thaye¹ such grace to sped.
 As thay wente towarde the Tou³,
 A litil bysyde the hye waye,
 Thai saugh comynge with grete vigour³
 An hundred vppoñ a laye.²
 Costroye ther was, the Admyrah,
 With vitaile grete plente, 2680
 And the stondarte of the Sowdoñ Roial.
 Towarde Mauntrible rideñ he, .
 .iij. Chariotes I-charged with flesssh and brede,
 And two other³ with wyne,
 Of divers colouris, yolowe, white and rede,
 And iiij Somers of spicery fyne. 2684
 They slay many
 Saracens, and put
 the rest to
 flight.
 2688
 Retiring towards
 the castle,
 2692
 they see admiral
 Costroye
 and the soudan's
 standard-bearer
 escorting a
 great convoy,
 destined for the
 sultan, across a
 field near the
 high road.

¹ See the note. ² MS. ‘alaye.’ See the note.

- | | | |
|-----------------------------------------|----------------------------------------------------------|-------|
| | Tho saide Roulande to Olyuer : | |
| | “ With these meyne moste we shifte, | 2704 |
| | To haue parte of here vitailes her, | |
| | For therof us nedith by my thrifte.”— | |
| Roland calls to them | “ Howe, sires ” he saide “ god you see ! | |
| | We pray youe for youre curtesye, | 2708. |
| to share the provisions with them. | Parte of your Vitaile graunte me, | |
| | For we may nother borowe ner bye.” | |
| Costroye refuses, | Tho spake Cosdroye, that Admyral, | |
| | “ Ye gete none here for noght. | 2712 |
| | Yf ye oght chalenge in speciaH, | |
| | It most be dere I-boght.”— | |
| | “ O gentil knighthes ” quod Olyuere, | |
| | “ He is no felowe, þat wole haue alle.” | 2716 |
| | “ Go forth ” quod the stondart, “ thou getist noon here, | |
| | Thy parte shalle be fulle smalle.”— | |
| [leaf 68] | “ Forsoth ” quod Roulande “ and shift we wole, | |
| and is slain by Roland. | Gete the better, who gete maye ! | 2720 |
| | To parte with the nedy it is gode skille, | |
| | And so shalle ye by my faye.” | |
| | He rode to the Admyral with his swerde | |
| Oliver kills the standard-bearer. | And gafe him suche a cloute, | 2724 |
| | No wonder thogh he were aferde, | |
| | Both his eyȝen braste oute. | |
| | Olyuere met withe the proude stondarde, | |
| | He smote him through the herte. | 2728 |
| | That hade he for his rewarde ; | |
| | That wounde gañ sore smerte. | |
| | Thai were slayn, that wolde fight | |
| The convoy is conveyed into the castle. | Er durste bikure abyde. | 2732 |
| | Thai forsoke her parte anoon right, | |
| | It lefte alle on that on side. | |
| | Forth thai drewen þat vitaile | |
| | Streight in-to the Toure. | 2736 |
| | There was no man durst hem assayle, | |
| | For drede of here vigour. | |

- Floripe hem resceyved with honour²
 And thanked Roulande fele sythe,
 That she saugh Gye hir paramour,
 That wolde she him qwite and kith.
 Thai eten and dronken and made hem gladde,
 Hem neded ther aftyr fulle sore
 Of suche, as god hem sente hade,
 I-nowe for iij moonþes and more.
 Florip saide to Roulande than,
 "Ye moste chese you a love¹
 Of alle my maydyns, white as swañ."—
 Quod Rouland "þat were myscheve ;
 Oure lay wole not, þat we with yone dele,
 Tille that ye Cristyñ be made ;
 Ner of your play we wole not fele,
 For thañ were we cursed in dede."
- N**Owe shall ye here of Labañ.
 Whan tidynges to him wer' comeñ,
 Tho was he a fulle sory man.
 Whan he herde, howe his vitaile were nomeñ,
 And howe his men were slayne,
 And Gye was go safe hem froo,
 He defyed Mahounde and Apolyne,
 Iubiter, Ascarot and Alcaroñ also.
 He commaundede a fire to be dight
 With picche and Brymstoñ to breñ.
 He made a vowe with alle his myglit,
 "Thai shal be caste ther-Inne!"
 The prestes of her lawe ther-oñ,
 Thai crideñ oute for drede
 And saide "alas, what wole ye done ?
 The worse than moste ye spede!"
 The Sowdon made a grete othe
 And swore by his hye trone,
 That though hem were never so loth,
- 2740 Floripa thanks Roland for bringing back Sir Guy,
- 2744
- 2748 and proposes that he shall choose himself a mistress from amongst her maidens. But Roland refuses to take any that is no Christian.
- 2752
- 2756 The soudan, on bearing such bad news,
- 2760 [leaf 69] again defies his gods,
- 2764 and threatens to throw them into the flames.
- 2768
- 2772

¹ Read : 'leve.'

But bishop
Cramadas kneels
before him and
appeases him.

- Thai sholde bo brente Ichōñ.
Tho came the bisshope Cramadas
And kneled bifore the Sowdoñ,
And charged him by the hye name Sathanas,
To saven his goddes ychoñ :
“ For if ye brenne youre goddes her,
Ye wynnyñ her malison,
Than wole no man do yow cher,
In feelde, Cite, ner' in towñ.”
The Sowdoñ was astonyed þan
And gan him sore repente
Of the foly, that he bygan,
And els hade he be shente.
A thousande of Besauntes he offred þaym to,
By counsail of sir Cramadas,
To please with his goddys tho,
For fere of harde grace.
The Sowdone commaunded euery daye
To assaile the tour' with caste.
But thay with-in gafe not an Eye,
For thai wroghte in wast.
- N**owe speke we of Richarde of Normandy,
That on message was sente,
Howe he sped and his meyne.
Whan he to Mauntrible wente,
He founde the brigge Ichayned sore ;
^{xxiiij^{ti}} were ouere-drawen.
Alagolofure stode there byfore,
That many a man hadde slawene.
Whan Richard saugh, ther was no gate,
But by flagot the flode,
His message wolde he not lete ;
His hors was both bigge and goode.
He kneled, bisechinge god of his grace,
To save him fro myschiefe.
- A hind appears
A white hende he saugh aneoñ in þat place,
- 2776
- 2780
- 2784
- 2788
- 2792
- 2796
- 2800
- 2804
- 2808

When Richard
arrived
as far as
Mantrible, he
[leaf 70]
found the bridge
barred by 24
chains, and
Alagolafre
standing before
it.

Determined not
to leave his
errand
unperformed,
he knelt down
and commended
himself to God.

A hind appears

- That swam over³ the cliffe.
He blessed him in godis name
And folowed the same waye
The gentil hende, þat was so tame,
That on þat oþer side gan playe.
He thanked god fele sythe,
That him had sente conforte.
- He hied him in his message swiþe.
To speke with Charles his lorde.
But I shalle you telle of a traytour,
That his name was called Genelyne,
He counseiled Charles for his honou^r
To turne homewarde ageyn.
He saide "the xij peres bene alle dede,
And ye spende your goode in vayne,
And therfore doth nowe by my rede,
Ye shalle see hem no more certeyn."
The kinge bileyed þat he saide,
And homwarde gan he fare.
He of his xij Dosiperes was sore dismayed,
His herte woxe right fulle of ear.
Rycharde of Normandy came prikande
And hertly to ride begane.
Kinge Charles aspyed him comande ;
He commaunded to abide euery man.
"What tidingges?" quod the kinge to Richarde,
"Howe fare my felowes alle?"
"My lorde" he saide "god wote, ful harde,
For thai be bysegded with-in ston-walle,
Abydynge youre helpe and your³ socour,
As men þat haue grete nede.
For Ihesus loue, kinge of honou^r,
Thiderward ye you spede!"
"O Genelyne" quod the kinge,
"Nowe knowe I thy treson,
I shalle the qwite, be seynte Fremounde,
- and swims
across.
- 2812 Richard follows
her, and, passing
over in safety,
- 2816 hurries on to
Charlemagne.
- 2820 Meanwhile
Genelyn, the
traitor, had
advised Charles
to retire to
France,
- 2824 because the 12
peers were all
slain.
- 2828 The king
believed him, and
marched home-
ward, lamenting
for his peers.
- 2832 Richard overtakes
him, and is
recognised by
Charles,
- 2836 who asks him
about the others.
- 2840 Richard tells the
king, how they
are besieged
within the castle,
and are waiting
for his assistance.
- 2844 Charles, vowed
vengeance on
[leaf 71]
Genelyn,

- Whañ this viage is doñ.”
- turnd and
marched
to Agremore.
- The kinge turned him agoyñ,
And alle his Ooste him withi,
Towarde Mountrible certeyne.
And¹ graunte him gree and grith !
Richarde him tolde of that place,
Howe stronge it was I-holde
With a geaunte foule of face,
The brigge hath chayned many folde ;
The River was both depe and brode,
Ther myght no mañ over-ryde.
“ The last tyme that I over-rode,
By myracle I passed þat tide.
Therfore sir, I shal you) telle,
Howe ye mote governe you) here.
- Richard informed
him of the giant,
who kept the
bridge,
- and how he had
passed the river
by a miracle.
- He proposed a
plan,
- that 12 knights
disguised as
merchants, with
their arms hidden
under their
clothes,
- should pay the
toll,
- and the bridge
being let down,
- should blow a
horn
as a signal for the
others to
approach.
- They start and
arrive at
Mantrible.
- 2848
- 2852
- 2856
- 2860
- 2864
- 2868
- 2872
- 2876
- 2880

¹ Read : ‘ God.’

- Alagolofur' to hem gan seye,
 " Felawes, wheder wole ye ?"
 Richard spake to the geaunte
 And saide "towarde the Sowdon,
 With dyu[e]rs chaffer' as trewe marchaunte,
 We purpose for to goon,
 To shewen him of pellur' and Gryse,¹
 Orfrays of Perse Imperyalle,
 We wole the yefe tribute of assaye
 To passe by lycence in espeyciall."
 " Licencee gete ye nooñ of me,²
 I am charged that noone shaſt passe,
 For x lurdeyns of Fraunce were her' ;
 God yefe hem evell grace !
 Thay passed this way to Egramour' ;
 Thay haue done the Sowdon grete tene,
 Thay have wonne his tonre and his tresour',
 And yet holde thai it, I wene.
 Wherfor', felawes, I arrest you alle,
 Tille I knowe, what þat ye bene."
 Sire Focarde brayde oute his swerde with-alle,
 Wel sore he gan to tene
 And saide " fye oñ the Sarasyne !
 For alle thy grete harde hede
 Shaltow never drinke water ner wyne,
 By god ! thou shalte be dede."
 He smote at him with egre chere
 But he gafe thereof right nought.
 " Alas " quod Richard " thou combrest vs her',
 By god, that me der' hath boghte."
 The cheynes yet wei' alle faste,
 The geaunte wexe nere wode,
 Richard blewe his horne in haste,
 That was both shrille and goode.
 Kinge Charles hied him anooñ
- Alagolafre asks
whither they are
going.
- 2884 Richard says,
they are mer-
chants on their
way to the
Soudan,
- 2888 [leaf 72]
and they are
willing to pay the
toll.
- 2892 Alagolafre
refuses to let
them pass,
and tells them
about the 10
knights,
- 2896 who had passed
there and done so
much mischief
to the Soudan ;
- 2900 therefore he will
arrest them all.
- 2904 Sir Focard draws
his sword and
- 2908 smites at him.
- 2912 Richard blows
his horn,
- and Charles
advances.

¹ Read : 'gray.'² See the note.

Alagolafre fights
them with a
great oak club.

Richard seizes a
bar of brass
and knocks him
down.

[leaf 73]

4 men get hold of
him

and throw him
into the river.

They loosened
the chains;

but, the Saraeens
assembling on
the walls of the
city, many
Christians were
slain.
Alagolafre's wife,
Barrock the
giantess, comes
on with her
seythe and mows
down all whom
she meets.

Charles dashes
out her brains,

- Towarde the brigge so longe ; 2916
 The Geaunte faught with hem alone,
 He was so harde and stronge.
 With a Clog^t of añ Oke he faught,
 That was wele bound with stelle. 2920
 He slough al þat ever^r he raught,
 So stronge was his dinte to dele.
 Richard raught him withi a barr^r of bras,
 That he caught at the gate. 2924
 He brake his legges, he cryed " alas "
 And felle alle chek^t-mate.
 Loude thañ gañ he to yelle ;
 Thay herde him yelle throughi þat Cite, 2928
 Like the grete develle of helle,
 And saide " Mahounde, nowe helpe me ! "
 iiiij men him caught ther',
 So hevy he was and longe, 2932
 And cast him ouer in-to the river.
 Chese he, whither¹ he wolde swymme or gong^t !
 Anooñ thay brast the Chaynes alle,
 That ouer the brigge were I-drawe. 2936
 The Saresyns ronneñ to the walle,
 Many Cristeñ men were ther^r I-slawe.
 Than came forth Dam barrok^t, the bolde,
 With a sithe large and kene, 2940
 And mewe a-dowñ as þikke as shepe in folde,
 That came byforne hir by-dene.
 This Barrok^t was a geaunesse,
 And wife she was to Astragote, 2944
 She did the Cristeñ grete distresse,
 She felled downe alle þat she smote.
 There durst no man hire sithe abyde,
 She grenned like a develle of helle. 2948
 Kinge Charles with a quarel þat tide
 Smote hir, that she lowde gañ yelle,

¹ ? 'whether.'

Euer¹ the founte throughȝ-oute the brayn ;
That cursede fende fille down̄ dede.

2952

Many a man hade she there slayn,
Might she never aftyr ete more brede !

Charles entred in the firste warde

With xv knightis and no moo ;

Of hym his oste toke no garde,

He wende his oste hade entred also.

The Sarysyns ronne to the gate,

And shet it wonder faste.

Charles meñ come to late ;

Tho was Charles sorè agaste.

Betwene two wardes he was shit,

Defende he him if he cañ !

The Sarysyns with him thay mette,

Grete parel was he in thañ.

Tho Genelyne saie, the kinge was inne

And the yates faste I-stoke,

Ther myght no mañ to him wynne,

So was he faste with-inne I-loke,

To his frendes he gan speke

And saide “ the kinge is dede,

And alle xij peres eke.

On peyne ” said he “ to lese myn hede,

Let vs hye to Fraunce warde !

For I wele be crownede kinge,

I shalle you alle wele rewarde,

For I wole spare for no thinge.”

Anooñ thay assented to Genelyne,

Thay saugh, ther was no better rede.

The Frenssh meñ drewe hem al ayene,

Thay wende the kinge hade bene dedde.

Tho Ferumbras with his meyne thañ

Came for to seke the kinge,

And saugh hem turne euery mañ ;

and with 15
knights enters the
outer gate of the
town,

thinking his
army would
follow him.

2956 But the gate was
instantly closed
upon him, and his
men came too
late.

2964

Charles was in
great danger ;

but Genelyn,
seeing him shut
in,

2973 [leaf 74]
exclaimed that
the king
and the 12 peers
were dead, and
proposed to
retire,

2976 as he wished to
be king himself.

2980

They are going to
return,

but Ferumbras

2984

¹ Read : ‘ over.’

Him thought, it was a wondir thing!	
“Where is the kinge ?” quod Ferumbras.	
Quod Genelyne “with-in the walle,	2988
Shaltowe neuer ^r more seeñ his face !”	
“God gyf the añ yvel falle !	
Turne agayne, thou traytoure !	
And helpe to reskowe thy lorde.	2992
And ye, sires, alle for your ^r honour ^r !”	
Thay turned agayne with that worde.	
Ferumbras with axe in honde,	
Myghtly brake up the gate,	2996
Ther myght laste him noon yroñ bonde,	
He hade ner ^r -honde I-eome to late.	
The kinge hadde fought so longe with ^h -ynne,	
That onnethe myght he no more.	3000
Many ther were abouteñ him,	
His meñ were wounded ful sore.	
Ferumbras came with gode spede,	
He made the Sarasyns to fle.	3004
He reskowed the kinge at his nede,	
XL Sarasyns sone killed he.	
Thai ronnen a-weye by every side,	
Thai durste nowher ^r rowte.	3008
In shorte tyme was falled her pride,	
Thay caught many a sore cloute.	
That Cite was wonne that same daye,	
And every tour ^r ther-ynne	3012
Of Mountreble, þat was so gaye,	
For alle her ^r soubtile gynne,	
Fulle of tresour ^r and richesse,	
Of Siluer and goolde and perr ^r ,	3016
And clothes of goolde, wrought of Saresynes,	
Of riche aray and roialte.	
Richarde, Duke of Normandy,	
Founde ij Children of .vij. monþes oolde, ¹	3020

calls him a
traitour,

rallies the
French,

and with his axe
bursts open the
gate.

He chased the
Saracens and
rescued the king.

Mantrible is
taken,

[leaf 75]

with all its
engines and
treasures.

Richard found
2 children of 7
months old and

¹ See the note.

- xiiij fote longe wer^r thay,
 Thay wer^r Barrakes sonnes so boolde ;
 Bygote thay wer^r of Astragot.
 Grete joye the kinge of hem hadde. 4 feet high.
 Hetheñ thay wer^r both, wele I wote,
 Therfore hem to be cristenede he bade.
 He called þat one of hem Roulande,
 And that other he cleped Olyuer^r :
 “ For thai shalle be myghty men of honde.”
 To kepeñ hem, he was fulle chere.
 Thay myght not leve, her Dam was dede ;
 Thai coude not kepe hem forth.
 Thai wolde neyþer ete butter nere brede,
 Ner no meñ¹ was to hem worthe.
 Her^r Dammes mylke they lakked ther^r,
 Thay deyden for defaute of here dam.
 Kinge Charles made hevy cher^r,
 And a sory mañ was than.
 The kinge lete ordeyne anooñ,
 The Cite to be gouerned
 Of the worthyest of hem ychoñ,
 That weren of werr^r best lerned.
 Duke Richarde of Normandy,
 He was made chief gouernour^r ;
 And ij C with him in hys company
 To kepe the brigge and tour^r.
 Forth he rode to labañ thañ,
 With his Ooste and Sir^r Ferumbras.
 A spye to the Sowdoñ fast ran
 And tolde him al that cas,
 How Charles was come with his ost,
 And Mountrible hade he wonne,
 “ Alagolofur slayñ is for alle his bost,
 This game was evel begoñ.”
 Whane laban herde of his comynge,
- 3024
- They were sons
of Barrock,
begotten by
Astragot.
- 3028
- Charles caused
them
to be baptized,
and called the
one Roland and
the other Oliver.
- 3032
- But they soon
died
- 3036
- for want of their
mother's milk.
- 3040
- 3044
- The king
appoints Richard
governor of the
city,
- 3048
- and hurries on to
Agremore with
his army and
with Ferumbras.
- 3052

¹ *Read: ‘mete.’*

- Him thought his herte gan breke. 3056
- [leaf 76]
- “Shalle I never be withoute moormyng,
Tille I of him be wreke.”
- He commaunded to blowe his Claryons
To assemble alle his Ooste. 3060
- His counsaile to him he lete calle
And tolde, how kinge Charles was in þat coost,
Hadde wonne Mountrible and slayñ his men
“And dishiryth to disheryte me, 3064
And proudly manessith me to fleeñ,
Or drive me oute of this contre.
Me mervaylythe moch of his pride.
By Mahounde, moost of myght ! 3068
Ye and my sone withe him doth ride,
To the develle I hem bedight.
But I be venget of hem both
And honge hem on a tree, 3072
To myghty Mahounde I make myne othe,
Shalle I never Joyfulle be.
- He ealls a council,
and charges his
barons to take
Charles alive that
he might slay
him.
- swears to avenge
him.
- Therefore I charge you in alle wyse
That thay be taken or slayñ. 3076
Thane shalle I pynne heme at my gyse
And doñ hem alle qwike be flayñ.”
- Charles
approaches.
- On the morowe, whan it was day,
Kinge Charles was in the felde, 3080
Byfore Agremou' in riche aray
On stede with sper and sheelde.
Floripe lay on the tour' oñ hye
And knewe the baner' of Fraunce. 3084
To Roulande she gan faste crye
Tidynges of goode chaunce :
“Kinge Charles is comen and Ferumbras,
Here baners both I do see, 3088
With alle her oste yonder in þat place ;
Welcome to vs thay alle be.”
Roulande and Olyuere
- Floripas first
recognises the
banner of France
- and tells the
others.

Arayed hem for to ride ;
 And here felawes alle in fer',
 To Charles thay goñ that tyde.
 Laban come forth with his mayne,
 Saresyns, that were ful felle,
 Turkes, Indens, and Arabye
 Ye and of the Ethiopes like the develes of helle.
 There were stronge wardes sette
 By ordynaunce of dyuers batayle.
 Whan thay to geder were met,
 Eythir othir sore gañ assayle.
 Ther were Saresyns al to-hewe ;
 Roulande slougue many one.
 Thay lay so thikke dede on rewe,
 That onneþe myghte men ride or gooñ.
 Kinge Charles met with Labañ
 And bare him dowñ of his stede,
 He lighted dowñ and ceased him thañ,
 He thought to qwite him his mede.
 He brayde oute Mowñjoye wytñ gode wille
 And wolde have smeten of his hede,
 Ferumbras prayde him to abyde stille,
 To crysteñ him, er he wer' dede.
 The Saresyns saughe Laban take,
 Thay fleddeñ away fulle faste.
 Lenger durste thay no maistryes make,
 Thai were so sore agaste.
 The Cristeñ hem chased to and fro,
 As a grehounde doth the hare.
 .ij. c. ascaped with moche woo,
 To Belmore gan thay far'.
 Kinge Charles ladde Labañ
 In-to Agremour' Cite.
 And whañ þat he ther' came
 A ful sory man was he.
 His doghiter welcomed him

3092 Roland and all
 his companions
 sally forth to
 meet Charle-
 magne.

Laban draws up
 all his people

3096

[leaf 77]

3100 in battle-order.

The French make
 a great slaughter
 3104 of the Saracens.

Charles
 encounters the
 3108 Soudan,
 unhorses him,

3112 and would have
 cut off his head,
 but for Ferumbras,
 who requested
 that his father
 might be
 baptized.

3116 The Saracens,
 seeing Laban
 a prisoner,
 fly;

but the Christians
 pursue them.

3120 300 escaped to
 Belmarine.

Charles leads
 Laban to
 3124 Agremore.

Floripas wel-
 comes her father,

- With right gode cher.¹ 3128
 but he is enraged at seeing her.
- He loked on hir al grymme,
 As he wode wroth we^r,
 And saide “fye on the, stronge hore,
 Mahounde confounde the !” 3132
 Charles saide “here-of no more,
 But let us nowe mery be !”—
 “Sir” she saide thanne,
 “Welcome ye be into this tour !” 3136
 She then bids Charlemagne welcome,
 and presents the holy relics to him.
- Here I presente to you, as I can,
 Relikes of grete honour,
 That were at Rome I-wonneñ
 And broght into this halle. 3140
 That game was evel bygonneñ,
 It sithen rewed us alle.”
- [leaf 78] Charles kisses them,
 and says a prayer ;
- Kinge Charles kneled adowñ
 To kisse the Relikes so goode,
 And badde ther’ añ oryson
 To that lorde, þat deyde oñ rode.
 And þanked Floripe with al his herte,
 That she hade saued his meyne 3148
 And holpe hem oute of peynes smerte
 And kepte the Relekes so fre.
 Kinge Charles did calle bisshopre Turpyñ
 And bade him ordyne a grete fat, 3152
 To baptyse the Sowdoñ yne ;
 “And loke what he shalle hat.
 Unarme him faste and bringe him ner,
 I shal his godfader be. 3156
 Fille it fulle of water^r cler^r,
 For Baptysed shalle he be.
 Make him naked as a Childe,
 He moste plunge ther-inne.
 For now most he be meke and mylde,
 And I-wassh awaye his synne.” 3160
 and to wash off his sin in the water.

¹ These two lines are written as one in the MS.

Turpyn toke him by the honde
And ladde him to the fonte.

3164 Turpin leads
Laban to the
font,

He smote the bisshope with a bronde
And gaf him an evel bronte.

but the Soudan
strikes at him,

He spitted in the water cler'
And eryd oute on hem alle,
And defied alle þat cristeñ wer'.
That foule mote him by-falle !

3168 spits on the
vessel,
utters invectives
against all
Christians,

"Ye and thou, hore serpentyne,
And that fals cursed Ferumbras,
Mahounde gyfe hem bothi evel endyng',
And almyghty Sathanas !

3172 and curses
Ferumbras.

By you came all my sorowe,
And al my tresure for-lorne.
Honged be ye both er tomorowe !

3176

In cursed tyme were ye borñ."
Ferumbras saide to the kinge,
"Sir, ye see, it wole not be,
Lete him take his endynge,
For he loueth not Cristyante."

3180

"Duke Neymes" quod Charles tho,
"Loke þat execucioñ be doñ,
Smyte of his hedde ! god gyfe him woo !
And goo we to mete anoone."

3184 Charles com-
mands Naymes
to cut off his
head.
[leaf 79]

It was done as the kinge commaunde,
His soule was fet to helle,
To daunse in þat sory lande
With develes, þat wer' ful felle.

3188 He is executed ;
his soul goes to
hell,
there to dance
with devils.

Dame Florip was Baptysed thañ
And here maydyns alle,
And to Sir Gye I-maryed.

3192 Floripas was
baptized with all
her maidens,
and wedded to
Guy.

The Barons honoured hir alle.
Alle the londe of Spayne
Kinge Charles gyfe hem two,
To departe bitwyxt hem twayne,
Ferumbras and Gý also.

3196 Charles divided
Spain between
Guy and
Ferumbras,

- And so thay livede in ioye and game,
And bretherñ both thay wer³, 3200
In pees and werr³ both I-same,
Ther³ durste no mañ hem der³.
Kinge Charles turned home agayñ
Towarde his contre, 3204
He charged Sir Bryer³ of Bretayne
His tresourer³ for to be :
To kepe the Relikes of grete pris
And his other tresour³,
And bringe hem safe to Parys, 3208
There to a-bide in store.
He saide “ farewell, Sir Ferumbras,
Ye and Gye, my dere frende ! 3212
And thy wyf Dame Floripas !
For to Fraunce nowe wole I wende.
Be ye togeder as breth[e]rñ both³ !
No mañ ye nedith³ to drede,
Be ye nevere to-gedere wroth³,
But eyther helpe othir at his nede.
Vysityth me, whañ ye haue space ;
In-to Fraunce makith³ your disporte, 3216
God wole you sende the better grace,
In age to do me conforte.”
Thai toke leve of the kinge,
With ful hevy cher³, 3224
And turned agayñ both³ mornynge,
With wepynge water cler³.
Kinge Charles with the victory
Sailed to Mounpeleres, 3228
And thanked almyghty god in glorye,
That he hadde saued his Dosiperes,
And fende him of the Saresynes
The hyer honde to have,
For alle here strenghe¹ and her³ Engynes 3232

he sails to Moun-
pelere,

[leaf 80]
where he thanks
God for the
victory,

¹ Read : ‘streng’he.’

- The Relikes of Rome to sauē.
At oure lady of Parys
He offred the Crosse so fre ;
The Crowñ he offred at seynte Denyse,
At Boloyne the nayles thre.
Alle his Barons of him wer' gladd,
Thai gafe him grete presente.
For he so wele hade I-spedde,
Thay did him grete reuerence.
The kinge hade wel in mynde
The tresone of Genelyne,
Anooñ for him he dide sende
To yefe him an evel fyne :
“ Thou traitour unkynde ” quod the kynge,
“ Remembrist thou not how ofte
Thou hast me betrayed, þou fals Genelyne ?
Therfore thoue shalt be honged on lofte !—
Loke that the execucion be doñ,
That through Parys he be drawe,
And honged on hye on mount Fawcoñ,
As longeth to traytoures by lawe ;
That alle men shall take hede,
What deth traytourys shal fele,
That assente to such falshede,
Howe the wynde here bodyes shal kele.”
Thus Charles conquered Labañ,
The Sowdoñ of Babyloyne,
That riche Rome stroyed and wañ
And alle the brode londe of Spayñ.
- ¹ [an]d of his Barons
. [hi]s pride
. eligons
. þat tyde
. on Charles soule
. s also
- and for the relies.
He presents the
cross to Paris,
- 3236
- the Crown to St.
Denis,
the three nails to
Boulogne.
- 3240
- Charles well
remembered
3244 the treachery of
Genelyn,
- 3248
- 3252 and ordered him
to be drawn and
hanged at
Montfaucon in
Paris.
- 3256
- Thus Charles
conquered the
3260 Soudan of
Babylone.
- 3264
- 3268

¹ A corner of the leaf torn off.

. Peter and Poule

[leaf s1] God lete hem never wete of woo !
But brynghe here soules to goode reste !
That were so worthy in dede. 3272
And gyf vs ioye of the beste,
That of here gestes rede !

God give joy to
all who read this
romance.

Here endithe the Romaunce of the Sowdon
of Babyloyne and of Ferumbras his sone
who conquerede Rome, And Kynge Charles
off Fraunce withe xij. Dosyperes toke the
Sowdon in the feelde And smote of his
heede.

N O T E S.

Page 1, line 1. *myghteste*, evidently an error of the scribe for *myghtes*, cf. ll. 1635, 1312, 3068, 2546, 1200, 2059; and *Syr Ferumbras*, l. 2719.

“Nov help hem þe heȝ kynge of hevene,
þat art of miȝtes most.”

God in glorie occurs again in l. 3229; cf. the French expression *Damedeu de glore*; *Fierabras* 2332.

p. 1, l. 2. *made* and *wroght* in l. 5 are the 2nd person sing. preterite, which in all other instances in this poem ends in *-est*. But perhaps we might suppose a change of person here, and regard *made* and *wroght* as the third person. For examples of the change of person see *Syr Ferumbras*, ll. 2719, 4393, and *Guy of Warwick*, ed. Zupitza, l. 2324.

p. 1, l. 7. *shulde to love*; *to* before an infinitive, governed by an auxiliary verb, is pretty common in Middle English works. See Zupitza's note to Guy, 1925.

p. 1, l. 9. *ȝyfe*. This is the only instance of *ȝ* being written in the present poem at the beginning of a word. *ȝyfe* is written *if* in all other passages of the poem, cf. ll. 550, 651, 763, and 1061, etc. As to the pronunciation of *ȝ* in the middle of a word, it is doubtful, whether it had still preserved its ancient guttural sound, or not, as the same words are written sometimes with it and sometimes without it, and are often made to rhyme with words in which *ȝ* or *gh* would be etymologically incorrect; e. g. *nye*, which is spelt *nyȝe* in l. 2284, rhymes with *Gye*, in l. 2657. We even find *whȝte*, in l. 2289, instead of *white* (l. 2008: *smyte*). At the end of a word *ȝ* has the sound of *s*.

p. 1, l. 13. *idoone*. The prefix *i-*, O.E. *ge-*, sometimes occurs in this poem, but more frequently it is not written; see *Introduction*, p. xxxviii.

p. 1, l. 14. cf. l. 2516.—ll. 1—14 may be said to contain the moral of the whole poem, which we know the romance writers to be very fond of placing at the beginning of their works. “La moralité de tout un poème,” says Léon Gautier, in his *Epopées Françaises*, I. 233, “est quelquefois exprimée dans ses premiers vers.”

p. 1, l. 16. *moch* == *much* (as in l. 754) is the usual spelling in this poem. We likewise find *meche*, l. 179, and *mikille*, l. 1016.

p. 1, l. 19. *his* refers to *Rome*.

p. 1, l. 22. Laban, the father of Ferumbras, is styled *sowdan* only in this poem, and once in the *Destruction de Rome*, l. 1436 :

“Les noveles en vindrent al *soldan* diffaié.”

The French, the Provençal and the English version of *Sir Ferumbras* all agree to call him *amyrall* or *amirans*.

p. 1, l. 24. The mention of King Louis and of the abbey of St. Denis (l. 27) seems to be an imitation of the *Destruction*, l. 7 *et seq.* :

“Le chanehon est perdue et le rime fausee,
Mais . . . li *rois Louis*, dont l’alme est trespasssee
—Ke li faehe pardon la verge honoree—
Par lui et par Gautier est l’estoire aunee
Et le chanchon drescie, esprise et alumee
A *saint Dynis* de France premierement trovee.”

St. Denis also occurs in the beginning of the French *Fierabras*, l. 4 :

“A *Saint Denis* en France fu li raules trouvés.”

Cf. besides note to l. 26. *witnessith* == attests, testifies ; cf. Stratmann, p. 645. It occurs again in l. 1489.

p. 2, l. 25. *Romaunce*, the French or *Romance* language. We often find the authors of romances, both of translations and of imitations from the French, referring to the original ; cf. *Syr Eglamour of Artoys*, sign. E i :

“His own mother there he wedde,
In Romaunce as we rede.”

Again, fol. ult. : “In Romaunce this cronyele is.”

[Quoted by Warton, *History of English Poetry*, II. 146, footnote.]

p. 2, l. 26. *bokes of antiquyte*. This is to be regarded as one of those frequent assertions of the authors of these poems, who in order to give more credit to their tales, thought it necessary to affirm their antiquity and celebrity in old times. Cf. Gautier, *Epop. Fr.*, II. 87 : “Il fut de bon ton d’annoncer, au commencement de chaque poème, qu’on avait trouvé la matière de ce poème dans quelque vieux manuserit latin, dans quelque vieille chronique d’abbaye, surtout dans les manuserits et dans les chroniques de Saint-Denis. On se donnait par là un beau vernis de véracité historique. Plus les trouvèrent ajoutaient aux chansons primitives d’affabulations ridicules, plus ils s’ériaient : ‘Nous avons trouvé tout cela dans un vieux livre.’”

p. 2, l. 27. *Seinte Denyse* is the genitive depending on *abbey*.

p. 2, l. 28. *there as* == where, or where that. See Koch, *Englische Grammatik*, II. § 511.

p. 2, l. 29. *Laban*. So the father of Ferumbras is called in the *Destruction de Rome*, where only in six passages (ll. 891, 899, 1116, 1194, 1174, 981) we find the form *Bulan*, which is the only one used in the French *Fierabras*, in the Provençal version, and in the English

- Syr Ferumbras.* — of *hie degré*; this kind of expletive occurs again in l. 100: *clerk of hie degré*; cf. also l. 168: *king of hie honour*.
- p. 2, l. 31. *Cristiante* = the company of Christians, the countries inhabited by Christians, cf. ll. 235, 374. It signifies “the religion taught by Christ” in l. 3182. *Cristiante* and *Christendom* are used promiscuously in Middle English writers.
- p. 2, l. 33. *Agremare*: *there*. The rhyme becomes perfect by reading *Agremore*: *thore*, which we find in l. 1805; cf. also l. 1003 *Agremor*: *more* (*i. e.* negro), and ll. 672, 775, 2140, 2895.
- p. 2, l. 34. *Flagot*. See *Index of Names*, s. v. *Flagot*, and cf. note to l. 1723.
- p. 2, l. 37. This line is too long, nevertheless it seems to be correct as it stands, clearly imitated from several passages of the *Destruction de Rome*.
- l. 420. “Ensamble ou li issirent xv roi corone. Et xiiii amaceours . . .”
 l. 1155. “Bien i ad xxx rois et xiiii amaceours.”
 l. 689. “xxx roi sont ou li et xiiii amaceour.”
 l. 163. “Et xiiii amaceours.”
- p. 2, l. 41. *hit* instead of *it* is found again in l. 2309; in all the other instances *it* is spelt as in modern English.
- p. 2, l. 42. *pryke*, to spur a horse, to excite, to spur or to stimulate. It is O.E. *prician*, which occurs in Ælfric's Grammar, ed. Zupitza, p. 174 (*pungo = ic pricige*). This and the following line are imitated from Chaucer; cf. C. T. Prologue, ll. 10, 11, and see *Introduction*, p. xlvi. *Kynde* = naturalis, ingenuus; *kynde wit* = common sense. *Kynde* is O.E. *cynde* (Modern English *kind*).
- p. 2, l. 73. *frith* means “forest,” or more correctly “enclosed wood.” The original sense of *forest* is “unenclosed wood” (see Diez, *Etymol. Wörterbuch*, I. 185). Stratmann, *Dict.* p. 228, s. v. *frið*, seems to be right in connecting *frith* with O.E. *frið*, *freoðo* = pax, tutela, saeptum. Morris, *Allit. Poems*, Glossary, derives it from the Gaelic *frith*. “*frith* is still used in Provincial English, meaning unused pasture-land, brushwood” (Halliwell).
- p. 2, l. 45. *yȝe* (O.E. *ēagum*): *flye* (O.E. *flēogan*). With regard to the power of *ȝ*, see the note to l. 9, and cf. the spelling *eyen* in ll. 826, 1302, 2012.
- p. 2, l. 46. *tre* may be singular (O.E. *trēowre*) as well as plural (O.E. *trēowum*).
- p. 2, l. 49. The following lines (49—53) correspond with ll. 94—100 of the *Destruction*, which run as follows:

“Li admirals d'Espaigne s'est ales desporter
 As puis sur Aigremore. avec li. M. Eseler;
 La fist ses ours salvages a ses hommes berser.
 La veissies meint viautre, maint brachet descoupler,
 Payens et Ascopars as espees jouer.
 Courre par le marine et chacier maint sengler,
 Maint ostour veisies et maint falcon voler.”

p. 2, l. 50. *shope*, literally “shaped :” *he shope him*, “he got himself ready, he planned, devised, intended.” The phrase is of frequent occurrence in Chaucer.

p. 2, l. 52. *bawson*, badger. For the use of badgers, see Skeat’s note to *Specimens of English Literature*, p. 383.

p. 2, l. 56. *Alaunts*, a kind of large dogs of great strength and courage, used for hunting the wolf, the bear, the boar, &c. Cf.

“Abonte his chare wente white alauntz
Twenty and mo, as grete as any stere,
To hunte at the lyoun or at the bere.”

Chaucer, ed. Morris, II. 66/1290.

According to Diez (*Etymol. Wörterb.*, I. 12, s. v. “*alano*”) *alaunts* means “Albanian dogs.” *Lymmeris*, “blood-hounds.” Halliwell quotes the following passage : “A dogge engendred betwene an hounde and a mastyve, called a lymmer or a mongrell.” *Lymmer* is the French *limier*, O.Fr. *liemier*, which etymologically means a dog that a courser leads by a lime, *i.e.* a thong or leash. *Lime* is the same word as French *lien*, a leash; Latin *ligamen*. *Lymmer* is preserved in Modern English *limer*, a “lime-hound.”

p. 2, l. 56. *Rache* and *brache* are both retained in the modern speech; *rache* seems to be particularly used in Scotland. “*Brache* is said to signify originally a bitch hound — the feminine of *rache*, a foot-scenting dog” (Morris, *Gawayne*, Gloss. p. 89). *Rache* is, according to Stratmann, O.Icel. *rakki*; *brache* is O.Fr. *braque*, M.H.Ger. *braceho*. Cf. also Halliwell’s Dict. s. v. “*braeh*.” The French *racaille* is etymologically connected with *rache*; see Diez, *Etym. Wörterb.*, II. 407.

p. 2, l. 57. *commaunde* for *commaunded* (l. 228), formed on the same analogy as *comforde* (l. 2242) for *comforted* (ll. 312, 2117), *alizt* for *alighted*; *gerde* for *girded*; *graunte* (l. 607) for *graunted*, etc.

p. 2, l. 59. *fere*, O.E. *fiēran* (Mod. Eng. *fear*), is an active verb, meaning “to frighten, to terrify.” It is still found in this sense in Shakespeare.—*launde*: *commaunde*. The very same rhyme occurs again in l. 3189, where *launde* is spelt *lande*. The rhyme need not cause any difficulty, cf. Guy, p. xi. κ. Or must *launde* be taken here for *lande* = saltus? Cf. Morris, Gloss. to *Allit. Poems*, s. v. *launde*.

p. 3, l. 62. *set*, means “seat, sedes”; O.Icel. *set*, O.H.G. *sez*, M.H.G. *sitz*. This stanza as it stands seems to be incorrect, there being no rhyme to *sete*; possibly a line has been lost after l. 63.

p. 3, l. 67. The subject of the sentence is wanting. For more instances see Zupitza’s note to *Guy*, l. 10. It is to be observed that for the most part the subject wanting is of the same person as the object of the preceding sentence.—*he was god and knew of divers langages* = “he well knew, understood them perfectly.”

p. 3, l. 68. *dromonde*: *poundis*. Read *dromounide* (which occurs l. 125) : *pounde* (see l. 2336).

- p. 3, l. 69. We find *fro* and *from* in this poem. Both belong to the Midland dialect. *Fro* is confirmed by the rhyme *fro : so* (l. 2760). It is derived from the Scandinavian *fra*; Mod. Eng. has retained it in "foward," and in the phrase "to and fro." The same word enters as a prefix into composition in O.E. compounds, as *fr-ettan*, etc. *Babyloyne*, the author pronounced *Babyloyne* as well as *Babylone* (either rhyming, cf. ll. 30, 3260).
- p. 3, l. 74. *qweynte*, "famous, excellent," cf. Skeat, *Etymol. Dict.* p. 482, s. v. *quaint*. *for the nones*, "for the nonce, for the occasion." Cf. Zupitza's note to *Guy*, 612; it is often used as a kind of expletive.
- p. 3, l. 75. *to presente you*. The *Destruction de Rome* has: "vous qui-dai presenter."
- p. 3, l. 76. French: "Uns vens nous fist à Rome parmi le far sigler." *Destr.* l. 120.
- p. 3, l. 77. Cf. *Destr.* ll. 115-16. See *Introduction*, p. xxiii.
- p. 3, l. 78. Abont the rhyme *Rome*: *one*, see *Introduction*, p. xlili.
- p. 3, l. 79. *bygone*, "afflicted, pressed hard;" literally it means, "overrun, covered." Cf. Shakespeare, *Julius Caesar*:
- "Even such a one,
So pale, so spiritless, and woe-begone."
- p. 3, l. 82. *vilane* : *remedye*. Read *vilanye*, as in l. 2577, where it rhymes with *Gye*, see *Introduction*, p. xliv, and Ellis, *Pronunciation*, I. 271.
- p. 3, l. 83. *coldle*, used here and in l. 91 in nearly the same sense as in the expressions collected by Zupitza, in his note to *Guy*, 1149.
- p. 8, l. 84. *tithynge*. So with *th* in ll. 1787, 714, 783; in ll. 65, 91, 149, 324, etc., we read *tidinge*. There are several instances where *d* and *th* in the middle of a word seem to be promiscuously used in this poem; as *hithire* l. 1265, *hider* 1869 (cf. also *dogdir* 2580, and *doghter* 96, 124, etc.).
- p. 3, l. 86. Mahounde, Appolyn and Termagant are the principal deities (cf. ll. 2105, 2177, 2761) of the Mahometans, who were considered as pagans = *payens* (ll. 535, 1040) or *paynym* (ll. 539, 866, etc.). Other idols of the Saracens are mentioned in ll. 2761-2 of the *Sowdone*. Compare also Gantier's note to l. 8, of his *Edition critique de la Chanson de Roland*, and Skeat, *Prioress's Tale* (Clarendon P.S.), 161/2000.
- p. 3, l. 88. *theyme* instead of *hem* occurs only three times in the poem (ll. 88, 1237, 2787). There must be some corruption here, as there is no rhyme to *theym*. The last stanza ends at l. 87, and the next one begins at l. 89. As far as the sense is concerned we could easily do without this line; it ought perhaps to be regarded as spurious.
- p. 3, l. 93. *Ferumbras* is spelt differently in the different versions of the romance. In the *Sowdan* we always find *Ferumbras*, in the Ashmole MS. *Ferumbras* and *Fyrumbras*. He is called *Fierabras* in the French,

Ferabras in the Provençal version; the *Destruction* has *Fierabras*, but more frequently *Fierenbras*. In Caxton's *Life of Charles the Great* his name is *Fyerabras*, Skelton has *Pherumbras*, Lyndsay *Pharambras*, and in Barbour's *Bruce* we read *Ferambrace*; see *Introduction*, pp. xxv and xxxii.

p. 4, l. 99. *Oliborn*. This name does not occur in any other version of this poem. The same is the case with regard to *Espiard*, l. 103. None of the French versions gives any name to the Sondau's messenger. In the Ashmole MS. l. 3823, the messenger is called *Malyngryas*.

p. 4, l. 102. *Assye* = Asia. This name does not occur in the other versions of the poem; cf. note to l. 1000.

p. 4, l. 103. Cf. the *Destruction*, l. 202:

“Par tote la terre sont li baron mande”

ferre and nere, cf. ll. 117, 996, and the note to l. 528 of *Syr Ferumbras*.

p. 4, l. 104. *frike*, “quick, bold,” O.E. *free*. See Stratmann, *Dictionary*, p. 225.

p. 4, l. 108. *þon*. Compare *Introduction*, p. xxxvii.

p. 4, l. 109. The passage is not clear. Perhaps there is some corruption here and we ought to read: *anon rowte*, “assembled quickly, immediately”; *rowte* would then be the preterite formed on the analogy of *lighte*, *graunte*, *commaunde*, etc. See *Introduction*, p. xxxviii.

p. 4, l. 110. *Destruction*, l. 217:

“Par C fois M payen.”

p. 4, l. 112. *douȝte* : *route*. See *Introduction*, p. xliv, and note to l. 9.

p. 4, l. 113. *Lucafer* is the name of the Saracen King in all the versions of this romance but in the French one, where with the single exception of one passage (l. 2242 *Lucafer*), he is always called *Lucifer*, cf. *Introd.* p. xx.

p. 4, l. 114. *lorde and governoure*. This repetition of the same idea by two synonymous words, the one of English and the other of French origin, is very common in M.E. writers. Thus we read in this poem, l. 2164 *lorde and sire*, l. 225 *serchid and sought*, ll. 3199, 1936 *joye and game*, l. 742 *wel and fine*.

p. 4, l. 118. A *carrik* was a kind of large ship, called *caraca* in Italian, *carraca* in Spanish and Portuguese, *caraque* in French, *kraecke* in Dutch. The etymology is not clear. See Diez, *Etymol. Wörterb.*, I. 112. Halliwell has ‘*carrack*, a Spanish galleon. Sometimes English vessels of great value and size were so called.’

p. 4, l. 119. *Destruction*, l. 385:

“Par vii fois sont C mil. si l'estoire ne ment.”

p. 4, l. 124. *his faire daughter Floripas*. Floripas is described as follows in the *Destruction*, ll. 252-262:

“Aitant es vous la bele ou il n'out qu'enseignier
Vestue d'un diapre, onke ne vi taut chier,

Ses erins sur ses epaules plus lusoient d'or mier,
 Sa ehar out bele et blanke plus que noifs en fevrier,
 Les oes avoit plus noirs que faleon moutenier,
 Et le colour vermaile eon rose de rosier,
 La bouche bien seant et douee pour baisier,
 Et les levres vermailes come flour de peskier;
 Les maneles out dures eon pomme de pommier,
 Plus sont blanches que noifs que chiet apres fevrier;
 Nuls hom ne porroit ja sa grant bealte preisier."

Compare also the French *Fierabras*, ll. 2007, *et seq.*

p. 4, l. 128. This line is clearly imitated from the *Destruction*, ll. 331-2 :

“En sa main i. baston que contremont bailie,
 Et manace Fran^çois pour faire les loye.”

Cf. *Introduction*, p. xxiii.

p. 5, l. 131. *breddes*, “birds”; *l* and *r* very often change their place in a word. Thus we find *worlde* and *wrolde*, *erashi* and *carshi*, etc.

p. 5, l. 132. *sowdon* and *sowdan* are used promiscuously in the rhymes.

p. 5, l. 146. *Destruction*, ll. 445-6 :

“N'i remeigne chastels, donegoms ne fermete
 Moustiers ne abbeie que ne soit embrase.”

p. 5, l. 150. Compare the *Destruction*, ll. 503-4 :

“L'apostole de Rome ad la novele oie
 Ke payen sont venu els plains de Romanie.”

p. 5, l. 157. *unknowne* makes no sense. Perhaps we ought to read *yknownne* or *not unknowne*. In the *Destruction*, ll. 509-513—

“Seignours, ke le feromes, franke gent segnorie?
 Li admirals d'Espaigne a no terre seisié;
 Il en ont ja gastee une moult grant partie:
 Au bref terme serra eeste terre exillie;
 Qui bon consail saura vienge avant si nous die.”

p. 5, l. 160. *unneth*, O.E. *unēaðe*, “uneasily, scarcely.” Chaucer has *unneth*, the final *e* being almost always sounded. See *Introduction*, p. xxxix.

p. 5, l. 163. *gydoure* evidently means “guide, conductor, commander.”

p. 5, l. 164. *houne* = hounde. On the elision of final *d*, see Skeat, *Specimens of Early English*, 320/261, and *Preface to Havelok*, p. xxxvii.

p. 5, l. 165. *Ifrez*. There is no person of this name in any other version. Perhaps this Ifres may be identical with Jeffroi, mentioned as a senator of Rome in the *Destruction* (ll. 1122, 1139, 1367).

p. 6, l. 170. About the phrase “douce France” compare Léon Gautier's note to l. 15 of his *Edition critique de la Chanson de Roland*.

p. 6, l. 171. *Savaris*. The author has found this name in the *Destruction*, l. 540.

p. 6, l. 173. *Kinge*: *thinge*. In my dissertation on the language and the sources of the Sowdan of Babylon, p. 4, bottom, I have shown

- that *i* or *y*, which corresponds to O.E. *y*, the *umlaut* of *u*, rhymed with original *i* in this poem, which proves that the author wrote in the East Midland dialect. But among the examples collected there (p. 5), I ought not to have cited *kinge*, because this word is not peculiar to the East Midland speech, but occurs with the same form in all dialects. See *Introduction*, p. xxxv.
- p. 6, ll. 175-6 are imitated from the *Destruction*, ll. 546-7. See *Introduction*, p. xxiii.
- p. 6, l. 176. *ner*, the common form for *nor* (267, 1633) in this poem. “*Polaynes* are knee-pieces in a suit of armour. This term for genouillères is found in the household book of Edward I.” (Morris, *Glossary on Sir Gawayne*, s. v. *polaynes*).
- p. 6, l. 181. *tyte*, “soon, quick.” The editor of the Roxburghe Club edition of the *Sowdan* curiously confounds *tyte* with *tightly* = “adroitly,” occurring in Shakespeare, *Merry Wives*, I. 3. *Tyte* is derived from O.Icel. *tītr*, “creber,” the neuter of which *titt*, used adverbially means “crebro, celeriter.” See Stratmann, p. 561, s. v. *tid*.
- p. 6, l. 189. *Chek* = “cotton, linen or woollen cloths, woven or printed in checkers.” (Latham, *Dictionary*, 1876.)
- p. 6, l. 191. A line seems to be wanting here. There is no rhyme to *displayed*.
- p. 6, l. 201. *randon*, “rapidity, force.” About the etymology see Diez, *Etym. Wörterbuch*, I. 342, and Skeat, *Etym. Dict.*
- p. 7, l. 202. *than* seems to be an error for *thay*.
- p. 7, l. 214. *Sarysyns*. There are several spellings of the name of this people in the poem : *Sarsyns*, *Sarsenys*, *Sarisyns*, *Sarasyns*.
- p. 7, l. 222. *that day* occurs again in l. 223. The author probably only wrote it once ; the repetition is most likely due to the scribe.
- p. 7, l. 224. The following lines are imitated from the *Destruction*, ll. 613-619 ; see *Introduction*, p. xxiii.
- p. 7, l. 228. The French text (*Destruction*, l. 624) has :
- “Maintenant soient tot occis et descoupe.
Ne voil que mi serjant en soient encombe.”
- p. 8, l. 247. The original meaning of *brayde* is “start, blow,” but this makes no sense here, nor can it mean “a boast,” as the editor of the Roxburghe Club edition explains it. But Mid. Eng. *brayde*, as well as O.E. *braegd* or *bregd*, often signifies “deceit, craft, a cunning trick, a fraudulent contrivance, a stratagem or artifice.” See Mätzner’s *Wörterb.* and Halliwell’s *Dict.* This, I think, is also the meaning of *brayde* in l. 247. Floripas has been engaged to Lukafer who had promised the Soudan, her father, to bring the empéror Charlemagne and all his twelve peers to the foot of his throne, in return for the hand of his daughter. Floripas, not at all enamoured of the king of Baldas, but obeying the will of her father, said she would only agree to

accept him when he had fulfilled these conditions. But she does not believe that Laban thinks of ever fulfilling them, she is persuaded that those words, those promises made by Laban, are only a *brayde*, i. e. a stratagem or artifice devised by him in the hope of winning her hand before the performance of his promise. This signification of *braide* has been retained in the Mod. Eng. adjective *braid*, “crafty, deceitful.”

p. 8, l. 257. The *Ethiopes*, “Ethiopians,” are not mentioned in the other versions of this romance. On the rhyme *Aufriane*s : *stones* cf. *Introduction*, p. xxxv.

p. 9, l. 278. *Destruction*, l. 908 :

“Sortibrans a mande Mabon l’engineor.”

p. 9, l. 283. *depe* : *tyde*. The rhyme becomes perfect if we read *wide* instead of *depe*.

p. 9, l. 286. French text gives, l. 934 :

“Si emplirons les fossés.”

p. 9, l. 289. Cf. *Destruction*, l. 627. “Mahon te benoie,” and l. 925, “Mahon te doint honour.”

p. 9, l. 293. *Men myght go even to the walle*, compare the *Destruction*, l. 918 : “K’om poet aler al mure.”

and l. 958 :

“K’om pooit bien au mur et venir et aler.”

p. 9, l. 295. *assaile*, evidently a mistake. Read *assauite*, as in l. 2205.

p. 9, l. 298. *shour*, “fight, attack.” See Zupitza’s note to *Guy*, l. 9206. *sharpe shoures*, as in the *Destruction of Troy*, l. 5804, “sharp was the shoure.” Cf. also l. 950 of this poem, “bataile was sharpe.”

p. 9, l. 300. *stones thai bare*, etc. *Destruction*, l. 967 :

“Ces dedens ou grans pieres furent grant lapide.”

p. 9, l. 303. French text gives (l. 975) :

“Maintes pieres del mur ont contreval rue.”

p. 9, l. 306. In the *Destruction*, l. 977 :

“L’asalt dureit cel jour jusque a la nutee.”

p. 9, l. 307. French : “Payen se sont retrait.” *Destruction*, l. 979.

p. 10, l. 311. For *tyde* : *chidde* see *Introduction*, p. xliii.

p. 10, l. 312.

“Lucafer li traître traïson ad pense,
Qu’il se contrefera les armes del eite ;
Et tote si pense sont a Labam demonstre.
‘Sire admirail d’Espaigne,’ eeo dist li diffaies,
‘La eite est moult fors, et François sont doute ;
Ils defendront le mur, ja mais n’iert entre,
Que par une voidie que jeo ai porpense.
Il ad dedens un conte de mult grant crualte,
Savaris ad a non, est de grant parente ;
Cheseon jour il s’en ist, s’est oue nous melle,
De la gent dieffac, mainte teste a coupe.” — *Destr.*, ll. 986-96.

- p. 10, l. 317. *Destruction*, l. 997.
 “J'ai bien conu ses armes et les ai avise.”
- p. 10, l. 331. *Destruction*, l. 1011 :
 “Tantost le mestre porte aurons moult bien ferme.”
- p. 10, l. 332. *Destruction*, l. 1057 :
 “Mais tot le premier bail ont Sarrasin pöeple.”
- p. 10, l. 336. *diseumfiture*, “defeat.” See below, note to l. 1320.
- p. 10, l. 339. *ryme*, “to speak loudly, to cry.” O.E. *hrēman* or *hrȳman*. See Stratmann, p. 322.
- p. 10, l. 340. French text (l. 1063) :
 “De V. M. ne remendrent que iiiC sans fausser.”
 See note to l. 67.
- p. 10, l. 341. *twelfe* : *selvre*; *f* and *v* very often stand for one another, see *Introduction* on p. xlivi.
- p. 10, l. 344. *shite* : *mette*. See Ellis, *Pronunc.*, I. 272, and *Introduction*, on p. xliv. Cf. also ll. 2054, 2963, 2960. *by than* = then; see Mätzner's *Wörterb.* p. 217(2).
- p. 11, l. 346. *Estragot* or *Astragot*. This name is not to be found in the other versions, it only occurs in the *Sowdan* and in the *Destruction*; cf. *Destr.* l. 1690-4 :
 “Estragot le poursuit uns geans diffaies

 Teste avoit com senglers, si fu rois corones.
 El main tient i. mace de fin ascier trempe,
 Un coup a Savaris desur le chef done.”
- p. 11, l. 360. French text reads :
 “Et la novele en ont l'apostole conté.”—*Destr.* l. 1101.
- p. 11, l. 363. *consaille* : *slayne*. See *Introduction*, p. xlivi.
- p. 11, l. 364. See above, l. 78.
- p. 11, l. 368. *crille* is not derived from the Erse, as the editor of the Roxburghe Club edition supposes. It is simply another spelling for *erlc*, which occurs in l. 1986. O.E. *eorl*, Mod. Eng. *earl*.
- p. 11, l. 369. There must be a gap of some lines here; between this and the following line a space has been left of about the width of one line; l. 370 is written in a much later hand.
- p. 11, l. 376. *lettres* translates the French “li brief” (*Destr.* l. 1121), *in haste* = French “isnelement” (*Destr.* l. 1119).
- p. 11, l. 377. *we ordeyne* makes no sense. Read *were ordeyned*, as in l. 2396. Cf. the *Destruction*, l. 1133 :
 “Tot troi sont eolement de la cite hastés.”
- p. 12, l. 379. *at a posterne*. On the posterns compare Skeat, *Spec. of Eng. Literature*, 359, 165.
- p. 12, l. 380. *aboute mydnyghte*. French : “Tote la nuit alerent ou la lune clarté.” *Destr.* l. 1136.

- p. 12, l. 394. *honele of honde*, “hand to hand.”—In the Glossary of the Roxburghe Club ed. we read: “Cast. Wherewithal to throw.” This is the sense of *cast* in l. 2471; but it occurs with two other meanings. In l. 394 *cast* signifies “device, plot, intention,” as often elsewhere. In ll. 460, 2091, 2099, 2467, 2603, 2792, it means “the act of throwing, the throw.”
- p. 12, l. 400. *hery*, “afflicted, sorrowful.” So in ll. 3037, 3224.
- p. 13, l. 427. *Estagote*, miswritten for *Estragote*, cf. ll. 346, 352, and *Destr.* l. 1090. *brake on three*, cf. ll. 2234, 1388, 1269.
- p. 13, l. 441. *Sursyns*: *Romaynes*. See *Introduction*, p. xliv.
- p. 14, l. 464. *oost* does not rhyme with *beste*. Both the sense and the rhyme will be improved if we read *rest* for *oost*.
- p. 14, l. 473. As it stands, the line makes no sense. *This* is written indistinctly in the MS., so that we may read either *this* or *thus*; the sense requires the latter, which I think is the true reading. Or else we may keep *this* and write *idone* instead of *it done*.
- p. 15, l. 488. *aras*. Read *a ras*, and see note to l. 1349.
- p. 15, l. 491. *and armes* makes no sense, as we are hardly entitled to take *armes* for the 2nd person plural imperative; which in this poem always ends in -eth. See *Introduction*, p. xxxvii. I think we must change *and* into *as*. For the explanation of the phrase “as armes,” see note on l. 2660.
- p. 15, l. 495. The *Ascopars* or *Ascopartes* are mentioned in the *Destruction* as the subjects of the Soudan. The name of this people is not to be found in any other version. *Astopars* is merely a clerical error for *Ascopars*, which may be easily accounted for by remembering that in the MSS. the characters *c* and *t* are very often formed almost alike. The true spelling *Ascopars* is found in ll. 2196, 2648; cf. also the *Destruction*, ll. 98, 426. Nothing is known of the origin and the home of the Ascoparts. That they must have been men of great bodily strength follows from l. 496, “for ye be men of mighte,” and l. 2645, “that bene boolde and hardy to fighte.” Compare also what is said about them by Donne, in his first satire:
- “Those Askaparts, men big enough to throw
Charing-cross for a bar.”
- It is worthy while to note that a giant, called Askapard, occurs in the romance of Sir Bevis of Hampton. See Ellis, *Meir. Romances*, ed. Halliwell, p. 263.
- p. 15, l. 500. *Ho* is evidently a mistake for *we*. *rere-warde*, “rear-guard;” the van is called *fowarde*, ll. 502, 732, the main body *the medyl partye*, l. 735.
- p. 15, l. 504. *than* : *gon*. See *Introduction*, p. xxxv.
- p. 15, l. 510. *oon* makes no sense. I suspect the reading of this and the following stanza is quite corrupt. If ll. 510 and 511 should belong to different stanzas, the *enjambement*, or continuation of the

sense from one stanza to another, would be unusually strong. I am therefore inclined to think that originally a stanza began at l. 510, and that there is a line wanting after l. 509, which contained the rhyme to *bon* (l. 508). The scribe noticing the absence of rhyme tried to restore it himself. Adding *oon* to l. 510, he made it rhyme with *bon* (l. 508). Having thus destroyed the rhyme of ll. 510 and 512 (*Alisaundre: Cassaundre*, as in l. 984), he added *gaye* to l. 512, which now rhymed to l. 514, where he still added *to fraye*. In order to get a rhyme to l. 518, he changed in l. 516 the original *laye* (：*Romayne*) into *lan* ("he ceased, stopped"), and wrote "to" the *grounde* instead of "on" (cf. l. 1186) or "at" (cf. ll. 533, 435) the *grounde*, connecting thus these words with l. 515, whereas originally they belonged to *there he laye*, or—as *there* also may have been added by the scribe—to *he laye*. If now we read *with mayne* instead of *ful evene*, in l. 521, we get a perfect rhyme to l. 519; l. 520 having lost its rhyming line, he made it rhyme, by adding *than* to l. 522, which originally rhymed to l. 524. Now to get a rhyme to l. 524 he composed and inserted himself l. 526. Therefore I think the original reading of these two stanzas ran as follows :

- 510 Sir Ferumbras of Alisaundre
 That bolde man was in dede,
 Upon a steede Cassaundre
 He roode in riche weede.
 514 Sir Bryer of Poyle a Romayne
 He bare through with a spere ;
 Dede on the ground [there] he laye,
 Might he no more hem dere.
 518 That saw Huberte, a worthy man,
 Howe Briere was islayne,
 Ferumbras to quite than
 To him he rode with mayne.
 522 With a spere uppone his shelde
 Stifly gan he strike ;
 The shelde he brake imiddis the feelde,
 His hawberke wolde not breke.
 526 Ferumbras was agreved tho, &c.

On the rhyme *Romayne* : *laye* (l. 514) cf. ll. 536, 890.

- p. 15, l. 514. *Bryer of Poyle* does not occur in any of the other versions.
- p. 15, l. 516. *lan*, preterite of *lin*, "to cease;" more common in the compound *blin*, contracted from * *be-lin*.
- p. 15, l. 517. *might he no more hem dere*. On the order of words, cf. ll. 2954, 649, 2435.
- p. 16, l. 520. *qwite*, "to requite, reward, retaliate, pay off." See below note to l. 780.
- p. 16, l. 531. On *stronge* (O.E. *strang*) : *istonge* (O.E. *gestungen*), see *Introduction*, p. xxxv.
- p. 16, l. 532. *astraye*, "out of the right way or proper place, running

about without guidance." O.French *estraier*, which is derived from Latin *ex strada*, see Dicz, *Etym. Wörterb.* I. 402; II. 296.

- p. 16, l. 541. *werre*, "war," seems to owe its origin to the French *guerre*, as it is not found in O.E. It appears for the first time in the *Saxon Chronicle*,—*he coude*, "he knew, had endured." See Mätzner's *Grammatik*, II. 262.
- p. 17, l. 555. It is evident that *all ane* must be a corruption. Perhaps the conjecture of the editor of the Roxb. Club edition, supposing *all rafe* to be the true reading, may be right. But he is certainly wrong to identify this *rafe* with the *rafe* in l. 866, which, being the infinitive mood of a verb, cannot be taken for an adjective or adverb, which the sense seems to require in l. 555. Halliwell, *s. v.* Raff, gives: "in raff = speedily." There is a Danish adjective, *rap*, "brisk, quick." Cf. Skeat, *Etym. Dict.* *s. v.* *raffle* and *rap*.
- p. 17, l. 570. *certaine* spoils the rhyme. The rhyme becomes perfect if we read *without faile*, as in l. 322.
- p. 17, l. 573. *aplight*, "on plight, on my word." See Zupitza's note to *Guy*, l. 8541. It is often used as an expletive.
- p. 17, l. 580. *who the sowdan*, etc. = who is the Sowdan. The verb of the sentence is wanting; cf. note to l. 2156.
- p. 17, l. 587. French text gives:
- "Et Guion de Bourgoyn ad a lui appellé
Fils est de sa soror et de sa parenté
Cosins, vous en irrés. . ."
Destr. II. 1179, *et seq.*
- p. 18, l. 613. *hight* = (1) "was called," (2) "promised," (3) "called" (partic. past). It is the preterite tense of *haten*, *hoten*, or *hat* (l. 3154). Cf. Zupitza's note to *Guy*, l. 169.
- p. 18, l. 614. *than* seems to be a corruption, and I think must be left out. *Florip* is the genitive of *Florip*, which occurs as a nominative in ll. 2075, 1527. There is another nominative *Floripas* which forms the genitive *Floripus*, ll. 1659, 2350.
- p. 19, l. 625. *Isres*, the name of the "chief porter of the town," who betrayed the city, only occurs in the *Sowdan*; in the *Destruction* the same treachery is committed by *Tabour*, *D.* 1203.
- "Uns traitre del eit que del porte out les eles."
- p. 19, l. 636. *bandon*, literally "proclamation," means "power, disposal." See Skeat, *Etym. Dict.* *s. v.* *abandon*.
- p. 19, l. 647. French:
- "Le chief al portier trenche," *Destr.* l. 1236.
- p. 19, l. 648. In the *Destr.* l. 1244-5:
- "Dieux" fist il "te maldie, et que t'ont engendre,
Kar traitour au darain averont mal dehe."
- p. 19, l. 650. *met*, a mistake for *mot*, which we find in ll. 1582, 2334, 3170.

p. 20, l. 663. Cf. the *Destr.* l. 1260 :

“Al moustier de saint Pierre est Fierenbras alés.”

p. 20, l. 665. *the crosse, the crown, the nailes bente.* The relics mentioned in the *Destruction* are the crown of thorns, the cross, the nails, and the “signe,” which, as I have shown in my *Dissertation* (pp. 45, 46), does not mean “inscription of the cross,” but is the Greek *στυδών*, and signifies “the shroud, or winding-sheet, of the Lord, snaire, sudatorium.” In the French *Fierabras*, as well as in *Syr Ferumbas*, no mention is made of the cross.

p. 20, l. 673. *thare* instead of *there* would improve the rhyme. See *Introduction*, p. xxxv.

p. 20, l. 678. *fade*, O.E. *fadian*, “dispose, suit.” *Stratmann*, p. 187.

p. 20, l. 679. *frankencense* = “pure incense.” Compare Skeat, *Etym. Dict.*

p. 20, l. 686. *roial*, “excellent.” Cf. “*roial spicerye*,” *Chaucer*, ed. Morris, III. 135/142.

p. 21, l. 699. *Alle on a flame that cite was*; cf. the French :

“Kant il vindrent a Rome si virent luy porte oueree
La flambe en la cite moult gramment alumee.
Pour grant chalour qu'i fu n'i povoient entrer.”

(*Destr.* ll. 1378-80.)

p. 21, l. 723. The *Destruction*, ll. 1384—1408, has :

“Si dirrai de Charlon, le fort roi eorone.
De par totes ses terres avoit ses gens mande,
N'i remest dus ne quiens ne baron el regne,
Qu'il assemble ne soient a Paris la cite.
Quant il i furent tous venu et ajoutise,
L'emperere de France en halt en ad parle :
' Seignours, or escoutes, si vous dirrai verte,
Li admirails d'Espaigne a no pais gaste
Et oue lui CM sarrazin diffaie.
Il ont enseigie Rome, m'admirable eite,
Tot le pais entour ont il pour voir robbe ;
Si jeo ne les soccour tot l'auront il gaste.'
' Sire,' firent li princes, ' a vostre volonte :
Nous ne vous failliromes tant que poons durer.'
Adonec en ad li rois grant joie demene.
Quant si gent furent prest a complir son pense,
Adone s'en est li rois eralment aprestes
Et si firent li contes de France le regne.
Quant sont appareillie si sont enchemine :
iii C mil chevaliers ad li rois el barne
Oliviers porte-sa baneer que ben leu ad guie,
Rollans fu en arriere, li vassals adures.
De soccoure Guion s'en est li rois hastes.
Tant ont il nuit et jor chiavalehe et erre,
Qu'il sont en Romenie, n'i ont reine tire.”

p. 22, l. 744. *He knewe the baner of France.* The French text has :

“Guis parcent le baniere le roi de saint Dine,
Eneontre lui chevalche, la novele ont conte,
Come la forte cite li payen ont gaste :
La corone et les clous d’iloee en sont robbe
Et les autres reliques. . .”

p. 23, l. 766. *for*, “ notwithstanding, in spite of.” So also in l. 2904.

p. 23, l. 771. *Desir.*, l. 1425 :

“Li vens en fiert es voiles que les a ben guies.”

p. 23, l. 776. *for south*, “forsooth,” cf. ll. 2014, 897, 2024, 1025, 2246.

p. 23, l. 778. French : “il sont en terre entre.”

p. 23, l. 779. *fonde*: *grounde*. *fonde* is spelt *founde* in ll. 1857, 3020, 344, 2353, 2363.

p. 23, l. 780. *stroyeth* = “destroyeth.” “Compounds of Romance origin, the first part of which is a preposition, or words derived from such, often nuntiate, or even entirely drop the preposition” (Zupitza’s note to *Guy*, l. 576). Thus we have *sail*, l. 385, = “assail;” *longeth*, l. 3254, = “belougeth;” *skomfited*, l. 1320, = “diskomfited,” ll. 336, 1464; *quite*, l. 520, = “requite;” *perceived*, l. 2659, = “aperceived;” *saut*, ll. 619, 2200, = “assant,” l. 615; *ginne*, l. 2326, = “enginne,” l. 333; *playne*, l. 177, = “complayn;” *skaped*, l. 2049, = “askaped,” l. 2218.

p. 23, l. 787. French : “iiiC mile François.”

p. 24, l. 812. *yehoon* : *Mahounde*. See *Introduction*, p. xlvi.

p. 24, l. 820. *stroke* : *stoupe*. See *Introduction*, p. xlvi.

p. 24, l. 820. *stenyed*, “stunned,” not from O.Fr. *estaindre*, as the editor of the Roxb. Club ed. suggests, but from O.E. *stunian*, “percellere, stupefacere.” See *Stratmann*, p. 540.

p. 24, l. 835. Observe the subject expressed twice; cf. ll. 723, 1031, 1682, 1814, 2331.

p. 25, l. 836. *Neymes*. This celebrated hero has been especially famous by the advices and counsels of which even in matters of greatest difficulty he was never at a loss. “Tel conseiller n’orent onques li Franc,” i. e. the French had never such a counsellor. This passage of the romance of *Aspremont* may be looked upon as containing the portrait of Neymes as we find him described in all poems. The story of his birth and youth is in the romance of *Aubri le Bourgoing*. He was the son of Gasselin, king of Bavaria. Cassile, an usurper, is about to seize the throne and to kill the young Neymes, when Charlemagne comes to his help and re-establishes the legitimate inheritor.

p. 25, l. 836. *Ogier Danoys* (cf. l. 1687) is one of the twelve peers in this poem. His life is contained in the French poem of the “*Chevallerie Ogier*” by Raimbert de Paris. According to that romance Ogier had been delivered in his youth to Charlemagne as

a pledge to secure the discharge of the tribute which his father Geffroi, king of Denmark, was bound to pay to the emperor. The French ambassadors having once been insulted by Geffroy, Charlemagne swears to make Ogier pay with his life the offence done by his father, and Ogier is going to be executed when the emperor, following the urgent requests of messengers arrived from Rome, suddenly starts to deliver this city from the Saracens. On this expedition the French army is hard pressed by the enemy, but Ogier by his eminent prowess and valour enables Charles to enter Rome. He now is pardoned and becomes the favourite of the emperor. Several years afterwards Ogier's son Baudouinet is slain by Charlot, the son of Charlemagne, as they were quarrelling about a party of chess. Ogier, in order to revenge his son, goes as far as to attack Charlemagne himself, but on the point of being taken a prisoner, he escapes and flees to Didier, king of Lombardy. Charles makes war on Didier, and after a long struggle Ogier is taken and imprisoned at Reims, where he is going to be starved, when a sudden invasion of the Saracens obliges Charlemagne again to have recourse to the courage and valour of the Dane. Ogier delivers France by slaying the giant Bréhus. To reward him for the service done to his country, Charles gives him the county of Hainaut, where afterwards, as the poem tells us, he died in the renown of holiness.

p. 25, l. 845. *it* = “hit.” Cf. note to l. 41.

p. 25, l. 847-50. These four lines seem to be incorrect. As they stand, the three first lines are rhymed together, and there is no rhyme to the fourth. The diction of the whole passage, which cannot be said to be ungrammatical, is nevertheless wanting in precision and exactness.

p. 25, l. 866. *rafe* = rave.

p. 25, l. 868. *Moun-joye* is the name of Charlemagne's sword in this poem (cf. ll. 3111, 850), whereas, according to all other romances, the emperor's sword was called *Joyeuse*. *Mounjoie* or *Montjoie* was the name of the French standard; it was likewise used as the battle-cry of the French, cf. *Fierabras*, l. 1703, and *Syr Ferumbras*, ll. 2285, 2652, 4577, 4727. The sword *Joyeuse* had been forged by the celebrated Weland or Galand, as we read in the French *Fierabras*, l. 635: “Et *Galuns* fist Floberge à l'acier atrempé,
Hauteclere et *Joiouse*, où moult ot dignité;
Cele tint Karlemaines longuement en certé.”

Compare Gaston Paris, *Histoire Poétique*, p. 374.

p. 26, l. 875. *Durnedale*. This renowned sword was forged by the famous Galand or Weland. The French *Fierabras* (l. 645) is the only romance which attributes it to Munifian. It had been given by Charlemagne to Roland as the best of his warriors. As to the exploits achieved with it, Roland enumerates them himself in that celebrated passage, where in his death-hour he tries to break

Durnedale to prevent it from falling into the hands of the Saracens (*Chanson de Roland*, ll. 2316-2337). The steel blade of this sword has been highly praised for its extraordinary hardness. It had been tried by Charlemagne himself on that "perron," or steel block before the emperor's palace in Aix-la-Chapelle (see *Histoire Poétique*, p. 370). Durnedale proved good as well as Almace, the sword of Turpin. But Courtain, Ogier's sword, was then shortened by half a foot. According to l. 1407 of the *Sowdan*, Durnedale broke; but this incident has been mentioned nowhere else. Cf. *Syr Ferumbras*, l. 997, and *Fierabras*, l. 1740.

p. 26, l. 876. *romme*, spelt also *rome*, *rowme*, *roum*, is Mod. E. *room*, O.E. *rûm*, "spatium."

p. 26, l. 880. *dinge*; read *gan dinge*. *Dinge* is the infinitive mood, but the sense requires a preterite tense. The preterite of *dinge* is *dong*, *dongan*, which occurs in l. 1263. But as *dinge* cannot be altered here, on account of the rhyme, the passage is easily corrected by adding *gan*—"he began to strike, he struck."

p. 26, l. 884. *Alloreynes of Loreynes* and *Aleroysse* (l. 1699) are probably identical. Then *Alloreyues* would be an error of the scribe, who having already the following *Loreynes* in his mind wrote *Alloreyues* instead of *Aleroysse*.

p. 26, l. 900. *in fay*—"truly," *fay*—"faith, truth." O.Fr. *fei* or *feid*, Lat. *fides*.

p. 26, l. 904-5. Cf. *Chanson de Roland*, ll. 1903-4 :

"Rollanz est proz e Oliviers est sages,
Ambedui unt merveillus vasselage."

p. 27, l. 913. I cannot tell what *treyumphe* means, or whether it be a corruption.

p. 27, l. 939. This kind of prayer or apostrophe addressed to the God of War is certainly taken from another English work, which I am unable to trace, but which must have been much known at the time of our author, as we find it referred to in different authors. That it has been taken from another poem is proved by some phrases of this prayer which are somewhat obscure or rather unintelligible here, and which we certainly should be able to explain if we knew the original context in which they occurred. Then the form *hase* (l. 940) is somewhat suspicious, as it is the only instance of the 2nd person singular present dropping the *t*, which it has always in this poem. The arrangement, too, of the following stanzas differs from that generally observed in the *Sowdan*. If we consider our poem as composed in eight-line stanzas (but see *Introduction*, p. xl) we mostly find the 1st and 3rd lines rhyming together, then the 2nd and 4th, the 5th and 7th, and finally the 6th and 8th, so that four different rhyme-endings are necessary to one stanza. If now we consider the stanza from l. 939 to 946, we only have two rhyme-endings, all the pair lines rhyming together, and all the odd ones

together. In ll. 947 to 950 the 1st and 4th rhyme together, whilst the 2nd and 3rd are paired off together.—ll. 939-941 we find alluded to in *Chaucer*, see *Introduction*, p. xlvi, and the *Prioress's Tale*, ed. Skeat (Clarendon Press), p. xvii. Compare also Lindsay, *The Historie of Squyer Meldrum*, l. 390 :

“Like Mars, the God Armipotent.”

- p. 27, l. 939. *rede Mars*. “Bocaccio uses the same epithet in the opening of his *Teseide*: ‘O rubiconde Marte.’ *Rede* refers to the colour of the planet.” Morris, note to *Knight's Tale*, l. 889.
- p. 27, l. 940. *Baye* never means “sword,” as the editor of the Roxburgh Club ed. renders it, nor does this translation make any sense here at all; *baye* signifies “a wide, open room or space in a building.” See Mätzner's *Wörterbuch*, p. 164. Morris, in the Glossary to the *Alliterative Poems*, has “bay = recess.” The original meaning seems to be *opening of any kind*. Cf. bay, space in a building between two main beams.” Halliwell, *s. v.* bay, has : “A principal compartment or division in the architectural arrangement of a building.” It appears to be etymologically the same word as Ital. *baja*, French *baie*, “bay, gulf, harbour,” the French *baie* being equally used for “opening of any kind.” The Catalan form for *baie* is *badia*, which corresponds to the verb *badar*, meaning “to open.” See Diez, *Etym. Wörterb.* I. 46. *Bay* is retained in the Mod. E. compound “*bay-window*.” Cf. also the French “*la bée d'une fenestre*,” cited by Carpentier-Ducange, *s. v.* *beare*. With regard to the signification of *trende*, the editor of the Roxb. Club ed. wrongly guessed again in explaining it as “drawn” or “trenchant, cutting.” *Trende* means “turned, bent, vaulted in the form of an arch.” See Halliwell, p. 887, and Stratmann, p. 572, *s. v.* *trenden* (= “volvere”). But I am at a loss how to explain why Mars is said to have put up his throne in an arched recess, or compartment, of a building.
- p. 28, l. 957. *some*, a clerical error for *sone*.
- p. 28, l. 965. *prymsauns of grene vere* = “the earliest days of green spring” (Glossary to the Roxb. Club ed.). This may be the sense; but what is the literal meaning of *prymsauns*? If we had *prymtauns*, or *prymtaunee*, we might be inclined to take it for a corruption of French *printemps*, as we find *pastaunce* or *pastance* corrupted from *passe-temps*. (See Skeat, *Spec. of Eng. Literature*, 460/149 and 427/1096.) Cf. also the *Romaunt of the Rose*, ll. 3373-74: “*At prime temps*, Love to manace, Ful ofte I have been in this eaas.” Or is *prymtauns* perhaps a clerical error for *entrauns* or *entraunee*? This would then make us think of such passages as the following one:

“Che fu ou mois de mai, à l'entree d'esté,
Que florissent cil bos et verdissent cil pré.”

Ficrbras, ll. 5094-5.

- p. 28, l. 966. *spryngyn*, the only instance of the 3rd person present plural ending in *-yn* (for the common *-en*). This perhaps is due to

the scribe thinking already of the following *yn* in *begynne*. But it must be stated that the whole passage is rather obscure. Neither the meaning of *springyn* and *begynne* nor the connection of l. 966 with the following lines is very clear. *Floures* occurring twice looks also somewhat suspicious. Moreover, these two stanzas do not well suit the context and might easily be done without; they are evidently borrowed from some other poem. Observe besides the alliteration in *floures, frithe, freshly*.

- p. 28, l. 973. *lithe*, “to hear.” O.Icel. *hlýða*, “anscultare.” *Stratmann*, s. v. *hlíþen*, p. 315.
- p. 29, l. 993. *lese* miswritten for *lefē*, which sense and rhyme require, and which occurs in ll. 832, 1526.
- p. 29, l. 995. *bassatours* (?) = “vavassours, vavasors.”
- p. 29, l. 999. *Inde Major*. The meaning of *Major* is not clear. Cf. besides *Chanson de Roland*, ed. Gautier, *Glossarial Index*, s. v. *Major*. Compare also *Destr.* l. 690: *terre Majour*.
- p. 29, l. 1000. The great number of geographical names contained in these two lines is probably due to the favourite habit of mediæval romance writers, who thought that they showed their geographical knowledge by introducing long strings of names. Thus we find in *Web. Rom.* II. l. 632 *et seq.*, the names of sixteen towns mentioned in fourteen lines, all of which are said to have been visited by Richard the Lion-hearted. Again in the same poem, ll. 3679, *et seq.*, we find the names of thirteen countries occurring in ten lines. Cf. also *King Alis.*, *Web. Rom.* I. ll. 1440 and 1692. Often, too, geographical names seem to be inserted on account of the rhyme, as *Chaunder* in l. 123, and *Europe* in l. 1001.
- p. 29, l. 1008. *Camalyon*, “meaning, probably, the camelopardalis. The blood of a cameleon would go a very little way towards satisfying a thirsty Saracen” (Ellis, *Metr. R.* 387). Perhaps also the poet did not know much of either of these two kinds of animals, and all he wished was to cite an animal with some outlandish name.
- p. 30, l. 1025. *southe: wrothe*. The spelling *sothe* occurs in ll. 2014, 2246, 2719. There must be a lacuna of one or more lines here. The rhyme-word to *dute* (l. 1024) is wanting; the context also evidently shows that ll. 1025 and 1026, as they stand together, make no sense. It is worth while to add that the next five lines, contrary to the common usage of our poem, are all rhymed together.
- p. 30, l. 1040. Observe *Paens*, i. e. “pagans,” used as a proper name here; cf. the *Destr.* l. 98, and *Fierabras*, l. 5673.
- p. 31, l. 1051. For a description of *Fernimbras*, compare *Fierabras*, ll. 578 *et seq.*, and ll. 611 *et seq.*, and *Syr Ferumbras*, l. 550.
- p. 35, l. 1060. *trwes* = *trues*, truce.
- p. 31, l. 1067. *sec.* So in the French *Fierabras*, l. 84:
“Ja n'en refusrai, par Mahom, jusqu'à vi.”

In the English *Ferumbras*, l. 102, we read :

“ And þoȝ þer come *twelue*, þe beste of þy fered,
I will kuþe on hem my miȝt, & dyngen hem al to douste.”

p. 31, l. 1071. *in fere* = “together.” *fere*, literally “one who fares with one,” means “a travelling companion, a comrade, a mate; a company.” O.E. (*ge-*)*fera*.

p. 31, l. 1074. *man* = “bondman, subject, vassal.” So in ll. 1354 1466.

p. 31, l. 1077. *childe*, “young knight, young man.” See Skeat’s note to Sir Thopas (Clarendon Press), 162/2020.

p. 31, l. 1084. Cf. the French text :

“Sire, ce dist Rollans, chertes, tort en aves,
Car, par icel seigneur Ki Dix est appellés,
Je vauroie moult miex que fuissiés desmenbrés
Ke jou en baillasse armes ne ne fuisse adobés.
Hier quant paien nous vindrent à l’issue des gués
L. mile furent, à vers helmes jesmés,
Grans caus en soustenimes sur les escus bandés;
Oliviers mes compaigns i fu le jour navrés.
Tout fuissions desconfit, c’est fines verités,
Quant vous nous secourustes e vos riches barnés,
Et paien s’en tournerent les frains abandonnés.
Quant fumes repairié as loges et as trés,
Puis te vantas le soir, quant tu fus enivrés,
Que li viel chevalier c’avoies amené
L’avoient moult miex fait que li joule d’assés,
Assés en fui le soir laidement ramponés.”

(ll. 144-161.)

Compare also *Syr Ferumbras*, ll. 144-163

p. 32, l. 1088. *of* = “on account of.”

p. 32, l. 1092. According to most of the old romances Roland was invulnerable. He never lost any blood by a wound but on the occasion when he was beaten by Charlemagne

“For trois goutes sans plus, quant Charles par irour
Le feri de son gant que le virent plousour.”

See *Histoire Poétique*, p. 264.

The French text (ll. 166-170) runs as follows :

“Karles trait son gant destre, qui fu à or parés
Fiert le comte Rollant en travers sur le nés ;
Après le caup en est li sans vermaus volés.
Rollans jete le main au branc qui est letrés ;
Ja en ferist son oncle se il n’en fust ostés.”

p. 32, l. 1094. *abye*, “to pay for, suffer for.” In Mod. Eng. *abye* is corrupted into *abide*. See Morris, Gloss. to *Chaucer* (Clarend. Press), s. v. *aboughte*.

p. 32, l. 1096. Double negatives like *never none* are pretty common in mediæval writers. Cf. in the *Sowdan*, ll. 1876, 2181, 2199, 2279, 2305.

- p. 32, l. 1103. *at one*, “of one mind, agreement.” Cf. *King Horn*, ed. Lumby, l. 925 :
 “At on he was wiþ þe king.”
 Hence Mod. Eng. *atone*, “to set at one, to reconcile.” See Zupitza’s note to *Guy*, l. 5308.
- p. 32, l. 1106. *to make voydaunce*, the same as to *voide*, l. 1768 = “to quit, to depart from, to get rid of.”
- p. 32, l. 1110. *withoute more* = “without delay, immediately.” *more* is O.E. *mára*, comparative to *micel*; it is not the Latin *more*. See Zupitza’s note to *Guy*, l. 719.
- p. 32, l. 1126. *renewed*, “tied.” Fr. *renouer*, from *neud* = Lat. *nodius*. It is to be distinguished from *renewed* = “renovated,” which occurs in l. 2200.
- p. 32, l. 1128. *hidur* is spelt *hider* in ll. 810, 833, etc.
- p. 32, l. 1135. *Generyse*. In the other versions Olyver calls himself *Garin*. See *Introduction* on p. xxxiii.
- p. 32, l. 1141. *lerne*, “to teach.” See Zupitza’s note to *Guy*, l. 6352. *scole*, O.E. *scól*, Mod. Eng. *school*, means here “style, or manner of fighting.” It must not be confounded with *schole*, O.E. *scolu*, “troop, band,” Mod. Eng. *shoal*. Cf. also *The Song of Roland*, 129/786.
- p. 33, l. 1145. *myghty men of honde*. So in l. 3029. The same phrase occurs in M.H.G. “ein helt ze sinen handen,” which is explained as meaning, “a hero [or one who becomes a hero] by the strength of his hands or arms.” See Jänicke’s note to *Biterolf*, 5078, and Grimm’s *Grammatik*, IV. 727 note. The expression seems to be originally French; cf. Méon, *Fabliaux*, III. 478: “chevaliers de sa main”; *Renard*, ed. Martin, l. 21409: “prodom de sa main.” Cf. also *Roman des Eles*, ed. Scheler, l. 433, where *main* is wrongly explained by the editor.
- p. 33, l. 1151. *plete*, “plead.” The rhyme leads us to suppose that the author pronounced *pledē*, which indeed is the more common form.
- p. 33, l. 1154. *and* makes no sense here. *thenkes* must also be incorrect, the 3rd person present singular always terminating in -eth in this poem, and not in -es. Read as *thenketh me*; *thenketh me* occurs in l. 465.
- p. 34, l. 1158. *pight*, “pitched, fixed.” The infinitive mood is *picchen*; cf. O.Dutch *picken*, O.Icel. *pikka*, “pungere, pangere.”
- p. 34, l. 1159. In the French *Fierabras*, l. 606 *et seq.*, Oliver also assists the Saracen to put on his gear. This point is not mentioned in the Ashmolean version, see *Introduction*, p. xxviii.
- p. 34, l. 1163. *worthed up*, “became up, got up, mounted.” It is the past tense of the verb *worthen*, O.E. *weorðan*, “to become.” Another past tense of this verb is *worth*, l. 1204.
- p. 34, l. 1164. *arcest*, or *arest* = “a rest, or support for the spear when

- couch'd for the attack" (Morris). Originally = "stoppage, waiting, readiness." Cf. Mätzner's *Wörterbuch*, p. 107.
- p. 34, l. 1167. *as fire of thonder*, cf. *dinte of thondir* in l. 1207.
- p. 34, l. 1168. *to-braste*, "burst in pieces." The prefix *to-*, answering to Germ. *zer-*, has the force of "in twain, asunder."
- p. 34, l. 1170. *threste*, O.E. *þrēstan*, "premere, trudere." The author probably pronounced *thraste*, which will improve the rhyme.
- p. 34, ll. 1179-80. *upon the hede* (blank in MS) *the hede*. This is evidently a mistake of the scribe; *sore*, l. 1180, too, which does not rhyme with *cowne*, is probably miswritten for *sone*. The rhyme as well as the context shows that the true reading is :

"Olyver him hitte again
Upon the hede than fulle sone
He carfe awaye with myght and mayne
The cerele that sate upon his cowne."

- p. 34, l. 1182. About the *cercle*, see Demay, *Le Costume de guerre*, p. 132. "Non seulement le cône du heaume (helme) est bordé par ce cercle, mais il est parfois renforcé dans toute sa hauteur par deux arêtes placées l'une devant, l'autre derrière, ou par quatre bandes de métal ornementées (de verroteries), venant aboutir et se croiser à son sommet."—*cowne* means the "tonsure of the head," then topically "the skull or head."

- p. 34, l. 1185. *the botteleis of bawme* are not mentioned anywhere else in the *Sowdan*; the other versions tell us that the balm contained in those vessels was the same as that with which Christ was anointed. Cf. *Syr Ferumbras*, ll. 510—517; and see *Introduction*, p. vi and xxix.

- p. 34, l. 1191. *the river*. According to the oldest version of the poem the whole combat took place on the shore of the Tiber, near Rome. See *Introduction*, pp. xi and xxxii. Cf. *Fierabras*, l. 1049 :

"Pres fu du far de Rome, ses a dedes jetés,"

and *Philippe Mousket*, I. 4705-6 :

"Les .ii. barius qu'à Rome prist,
Si les gieta enmi le Toivre."

- In the *Sowdan* as well as in the *Ashmole* MS. there is no mention of Oliver's drinking of the balm before throwing it into the water, which both the Provençal and the French versions tell us he did. Cf. *Fierabras*, ll. 1031—1048, and the Provençal version, ll. 1335, *et seq.*

- p. 35, l. 1210. *fille*, "fel."

- p. 35, ll. 1221. *dere* spoils the rhyme. Read "free."

- p. 36, l. 1250. *Cousyn to King Charles*, cf. l. 1117. In ll. 1499 and 1671 Oliver is said to be nephew to Charlemagne. He was the son of Renier de Gennes, who according to *Sir Ferumbras*, l. 652 : "Y am Charlis emys sone"—was the uncle of Charlemagne. In the poem *Girar de Viane* we find Oliver among the enemies of the

Emperor and fighting with Roland in close combat ; they are at length stopped by divine interposition. Then began a close friendship which lasted till their death at Roncesvaux. Oliver's sister Aude was betrothed to Roland. See, besides, *Syr Ferumbras*, ll. 422, 1297, 1305, 1354.

- p. 36, l. 1258. *harde grace*, "misfortune," cf. l. 2790.
- p. 36, l. 1259. *Persagyn*. This name does not occur in any other version again, except in the *Destruction*, where one Persagon appears in the list of the Saracen barons. But it is not stated there that he is uncle to Ferumbras ; cf. besides *Fierabras*, ll. 2614, 2784.
- p. 37, l. 1263. Observe the four consecutive feminine rhymes.
- p. 37, l. 1277. The scene as related here widely differs from that described in the Ashmolean version. In the *Sowdone*, Oliver gets hold of the sword which is "trussed on Ferumbras's stede." In the Ashmolean poem it is not Oliver who is disarmed, but Ferumbras, and Oliver allows him to pick up his weapon again. This in itself furnishes us an argument for conjecturing that the author of the *Sowdon* did not follow, or even know of, the Ashmolean version. In the French poem, as well as in the Provençal, it is likewise Oliver who is disarmed. If in those poems we find mentioned besides that Ferumbras offered his enemy to take up his sword again—an incident not related in the *Sowdan*—we do not consider this to disprove our supposition that the French version was the source of the *Sowdan*, as we may consider our author in this case simply to have adhered to his favourite practice of shortening his original as much as possible, so far as no essential point is concerned. Cf. the French *Fierubras*, ll. 1289—1346.
- p. 37, l. 1286. *saught* is a misprint for *raught*.
- p. 37, l. 1289. *He thought he quyte*. *quyte* may be explained as standing for *quyted*, or else *he* must be changed into *to* : *He thought to quyte*, the latter reading is perhaps preferable. We find in l. 3110 a passage agreeing almost exactly with this.
- p. 38, l. 1298. *Qwyntyn*. The name of this Saint does not occur in any other version of our romance.
- p. 38, l. 1308. There is no mention made of this prayer in the Ashmolean version, the *Sowdan* here (ll. 1308—1340) agrees again with the French *Fierabras*, ll. 1164—1244 (and with the Provençal poem, l. 1493, *et seq.*), with the only difference, that the prayer which Charlemagne addressed to God, in order to bestow the victory upon the Christian hero, is much longer in *F*, and is stuffed with so many details of the Scripture, that in some way it may be regarded as a succinct account of the whole life of the Lord.
- p. 38, l. 1320. *skomfited* = *discomfited*, l. 1464. It is formed by the same analogy as *stroyeth* = *destroyeth*. See note to l. 780. The substantive *discumfiture*, O.Fr. *desconfiture*, occurs in l. 336 ; the same

word, without prefix, is found in M.H.G., cf. *Kuhrun*, ed. Martin, 646, 2 : “dô si hêten gerne die porten zuo getân
dô muosten si daz lernen durch *schumphentiuren* verlân.”

The Italian noun is *sconfitta*, and the verb *seonfiggere*.

p. 32, l. 1327. *God aboue* does not rhyme with *lord almighty*. The rhyme is easily restored if we read *of might* (cf. l. 2059) for *aboue*, and if we change *almighty* into *almighte*, so that we have :

l. 1327. “Tho Charles thanked God of myghte.”

l. 1329. “And saide, ‘blessed be thou, lord almyghte.’”

The adjective *almiȝt* is of frequent occurrence in Mid. Eng. writers. So in *Allit. Poems*, I. 497 : “in sothal gospel of god almyȝt;” *Syr Ferumbras*, l. 3580, “God almyȝte : siȝte;” *ibid.* l. 3815, “god almyȝt : wyȝt.”

p. 39, l. 1349. *eas* is an erratum for *ras*.—“Ras, shave.” “Rees 1693, evening.” These explanations given by the editor of the Roxb. Club ed. are wrong. *Ras* and *rees* being both derived from O.E. *rēs*, “impetus cursus,” are indiscriminately used in three meanings : (1) “onset, assault;” (2) “course, run, rush, haste, hurry;” (3) “space, time, occasion.” The last signification is well shewn by the following passages :

“Hit lasteþ but a lotel rees.”

(*Cl. Maydenhod*, l. 26.)

“Pat ys to seye upon a rees,

Stynkyng Saxone, be on pecs.”

(*Arthur*, ed. Furnivall, l. 525.)

In the *Sowdan ras* or *rees* means (1) “time, instant, oecasion,” ll. 1349, 1693 ; (2) “rush, hurry, haste,” ll. 645, 489. *rase*, l. 774 = “current in the sea,” the same word as the preceding *ras* and *rees*, meaning properly, “a narrow rush, or violent current of water.” See Morris, *Chaucer's Prologue* (Clarendon Press), s. v. *reyse*. Cf. the French expressions, “raz de mer,” “raz de courant,” “raz de marée.”

p. 39, l. 1361. *sene : be.* Read *se* as in ll. 1124, 658, 1826.

p. 40, l. 1372. *ryden*, which does not rhyme with *foghten*, is evidently a clerical error. I suppose *soghten* to be the true reading. For examples of *soght* = “came, went, moved,” see Zupitza's note to *Guy*, l. 7151, and Skeat's Glossary to *Specimens*, s. v. *socht*.—There is still another corruption in this passage, as *assembled* does not rhyme with *ordeyned*.

p. 40, l. 1380. Note the transition from the indirect to the direct speech.

p. 40, l. 1381. As it stands, the line is too long and spoils the rhythm. The words “if ye cast me downe” can be dispensed with.

p. 40, l. 1383. *thare : were* (O.E. *werian*). The rhyme is easily restored by reading *there* instead of *thare*, cf. ll. 2604, 2404, 2245, etc. and see *Introduction*, p. XXXV.

p. 41, ll. 1419-22. Observe the weak rhymes alternating with the strong ones.

p. 41, l. 1420. *brother* means “brother-in-law.” Oliver’s sister Aude was Roland’s intended bride. Perhaps also *brother* may be taken here in sense of “brother in arms,” as in most romances we find Roland and Oliver mentioned as a couple of true friends united by the most tender ties of comradeship. Besides, Oliver was highly indebted to Roland, who had rescued him when he had been made a prisoner after his duel with Ferragus.

p. 41, l. 1423. *cowthe* miswritten for *caughte*, which we read in ll. 1411, 1603.

p. 41, l. 1424. *Ascopartes* is the correct form. See note on l. 495.

p. 51, l. 1427. *foolde* cannot be “earth” here, for which the editor of the Roxburghe Club ed. takes it. *Foolde* is the participle past of *fealden*, “to fold, plicare.” It means, “folded, bent down, fallen.” This seems also to be the sense of *folle* in the following passages :

Lazamon, 23983-4 :

“þa feol Frolle
folde to grunde.”

Ibid. ll. 27054-6 :

“Romanisee veollen
fiftene hundred
folden to grunden.”

Ibid. ll. 20057-60 :

“he þohte to quellen
þe king on his þeode
& his fole valden
volden to grunde.”

Cf. *Stratmann*, p. 194.

p. 41, l. 1433. Roland and Olyver are taken prisoners. This incident is differently related in the other poems. There Roland is not taken at all, but sent afterwards among the messengers to the Soudan’s court. Together with Oliver four knights are taken, viz. Gwymer, Berard, Geoffrey and Aubry, who all are carried away by the flying Saracens in spite of the efforts of Roland and Ogier.

p. 42, l. 1451. *what* = “who.” See Koch, *Eng. Gr.* II. § 339, and Skeat’s note to *Piers the Plowman* (Clarendon Press), 113/19. So in ll. 1133, 1623.

p. 42, l. 1456. *astyte* has nothing to do with the Latin *astutus* with which the editor of the Roxb. Club ed. apparently confounds it in explaining it as “cunningly devised.” *Astyte* means “at once, immediately, suddenly”; see Morris, Glossary to *Allit. Poems*. It is a compound of the simple word *tyte*, “soon, quickly,” which see above, l. 181.

p. 43, l. 1475. *Turpyn*. The name of the archbishop is not mentioned in the Ashmolean version. The French text, ll. 1836-40, runs as follows :

“ Karles, nostre empereres, en est en piés levés,
 Il apela Milon et Turpin l’alosés,
 Deus rices areevesques de moult grant sainteté :
 Faites moi tost uns fons bencir et saerer ;
 Je woel que eis rois soit baupertiziés et levés.”

Cf. also the Provençal poem, l. 1899, *et seq.*

p. 43, l. 1483. *nought for thane* = “ nevertheless,” cf. Koch, *Eng. Gr.* II. p. 473.

p. 43, l. 1486. *Rome* is a corruption of *Roye*, as follows from the French *Fierabras*, l. 1851 :

“ C'est sains Florans de Roie, ce dist l'auctorités.”

Cf. the Ashmole *Ferumbras*, l. 1087, and Groeber, *Zeitschrift für romanische Philologie*, IV. p. 167.

p. 43, l. 1495. *affrayned*, which must not be confounded with *affrayed*, as the editor of the Roxburghe Club ed. does, means “ asked, inquired.” It is the compound of *freynen* or *fraynen*, O.E. *frignan*, “ to ask.” Goth. *fraihnan*. Germ. *fragen*.

p. 43, l. 1497. *allayned*, “ concealed.” The simple verb *layne* (from Icel. *leyna*, cf. Zupitza’s note to *Guy*, l. 2994) is still retained in the Scottish dialect, with the sense of “ to hide.” Cf. also Morris, *Allit. Poems*, Gloss. s. v. *layned*.

p. 43, l. 1498. In the other poems the prisoners do not tell their true names; see *Introduction*, pp. xxvii and xxix; and cf. *Syr Ferumbras*, l. 1167.

p. 43, l. 1499. Roland is nephew to Charlemagne on his mother’s side. See note to l. 1888, and cf. the Ashmole *Ferumbras*, l. 2066. For Oliver, see above, note to l. 1250.

p. 44, l. 1515. In the *Sordan* Floripas herself advises Laban not to slay his captives, but to imprison them. In the other versions it is one of the barons who gives the same advice. See *Introduction*, p. xxviii.

p. 44, l. 1538. *depe* : *myrke*. The rhyme will be restored by reading *dirke* or *derke* instead of *depe*. *derke* occurs in l. 2541.

p. 45, l. 1604. *maute*. “ In Old French *mauté* is malice.” Gloss. to Roxburghe Club ed. I do not know whether *mauté* exists in O.Fr., but even if it did, it would make no sense here. I feel sure *maute* is a corruption of *mynte* or *mente* (cf. l. 1784), the preterite of *minten* or *menten* = “ to aim a blow, to strike,” from O.E. *myntan*, “ to intend, to purpose.” See Zupitza’s note to *Guy*, l. 6579, and Morris, *Allit. Poems*, s. v. *mynte*. Cf. also *Syr Ferumbras*, l. 5587 :

“ þan Charlis a strok till hym gan myntc;
 Ae hym faylede of ys dynte,
 for þat swerd hym glente . . .”

p. 47, l. 1615. *trew* instead of *free* will restore the rhyme. The same rhyme *trewe* : *newe* occurs in ll. 67, 588.

p. 47, l. 1619. *fele sithe*, “ many a time, often.” So in ll. 2740, 2815. Cf. *ofte sithe*, l. 916.

p. 47, l. 1624. *ruly*, O.E. hrêowlîc = “rueful, sorrowful, mournful, piteous.”

p. 47, l. 1645. *harme skathe* makes no sense. Read *harme & skathe*, which occurs in *Gen. and Exod.* l. 2314 :

“ðis sonde hem overtakeð raðe
And biealleð of harme and seaðe.”

p. 48, l. 1665. In the French *Fierabras* (as well as in the Ashmolean version) it is Roland whom Charlemagne addresses first (see above, note to l. 1433); he tells him that he must go on a mission to demand the surrender of Oliver and his companions. Upon which Naymes and the other twelve peers remonstrate, but are all sent to Laban one after the other, just as in the *Sowdan*. In the Provençal poem it is only Guy who protests. Cf. ll. 2263-2282 of the French *Fierabras*:

“Rollant regarda tost, si l'a araisonné :
Biaus nés, ee dist li rois, trop sui por vous irés ;
Vous movrés le matin, à Aigremore irés ;
Si dirés l'amirant, gardés ne li celés,
Rende moi la courone dont Dix fu euronés
Et les autres reliques dont je sui moult penés ;
Et en après demand mes chevalier membrés ;
Et se il ne le fait si que deviserés,
Dites jel ferai pendre par la goule à un trefs,
En destre le menrai eom .i. larron prové,
Ne troverai putel où il ne soit passé.” etc.

p. 48, l. 1668. Cf. *Fierabras*, ll. 2309-2321, and *Syr Ferumbras*, l. 1486-1493.

p. 49, l. 1683. *lese*, “lose.” So in l. 2655 and 1696, where it rhymes with *chese*, which occurs again in ll. 2748, 2934.

p. 49, l. 1687. French text gives (ll. 2297, *et seq.*) :

“Ogiers li boins Danois s'en est levés en piés :
Sire drois emperere, pour amour Dieu, oiés :
Bien sai se il i vont ja n'en revenra piés.
Avoee irés, dist Karles, par les ex de mon cief :
Or i serés vous .v. qui porterés mes briés.”

p. 49, l. 1691. *Bery* must be miswritten for *Terry*, as we find Terris d'Ardane in the French *Fierabras*, l. 2290, and Terry of Ardane in *Syr Ferumbras*, l. 1469. According to l. 3187 of *Sir Ferumbras*, Thierry is the father of Berard (Bryer) of Mountdidier. Cf. the French text, ll. 2290-96 and *Syr Ferumbras*, ll. 1468-1473.

p. 49, l. 1693. *rees*, “time, occasion.” See note to l. 1349.

p. 49, l. 1695. Folk Balian is not mentioned in any other poem of our romance. See *Introduction*, p. xxvii.

p. 49, l. 1698. *chese*, O.E. céosan, Mod. E. *choose*. It here means “to be free to choose”:—“You shall not be free to choose,” “you shall have no choice,” “you shall do what you are ordered.” See Mätzner's remark [in his *Wörterb.*, p. 562, s. v. *cheosen*] to Halliwell, *Dict.* p. 250.

p. 49, l. 1699. *Aleroysē*. See note to l. 884.

p. 49, l. 1711. *Turpyn*. There was a real bishop of this name, who, according to the *Gallia Christiana*, held the see of Reims from A.D. 753 to 794. As we find him described in the romances, Turpin was the very type of a knight-bishop. In the poem of *Aspremont*, he bears before the Christian army the wood of the true cross which in his hands beams with brightness like the sun. In the romance of the *Enfances Ogier* it was lie, into whose custody Ogier was given, when he had been made a prisoner after his revolt, in company with the king of Lombardy, against Charlemagne (see above, note to l. 856), and who, notwithstanding the order of Charles to have Ogier starved to death, kept the Dane alive, who afterwards, when the Saracens invaded France, proved a great help to the Christian arms. As we read in the *Chanson de Roland*, ll. 2242ss, Turpin met his death at Roncesvaux, but according to the *Chronicle of Turpin*, he survived the disaster of Roncesvaux, and was saying mass for the dead, when he saw the angels carrying the soul of Roland up to heaven. But from Gaston Paris's Essay *De Pseudo-Turpino* we know this chronicle to be an apocryphical book written by two monks of the eleventh and twelfth century.

p. 49, l. 1717. *set not of youre barons so light* = “do not count, consider them so little.” Cf. “to take one so lighte,” in *Syr Ferumbras*, ll. 114, 156.

p. 50, l. 1721. *gyfe no coost* has the same meaning as *give no tale* = “make no account, do not mind.” See Zupitza's note to *Guy*, 8143. Cf. also *Sowdan*, l. 2793, and *Syr Ferumbras*, l. 5847, 101, 4975; and also ll. 173, 1578.

p. 50, l. 1723. Bryer of Mountes or Berard de Montdidier was celebrated for his gallantries and attentions to the ladies :

“D'ardimen vail Rotlan et Olivier
E de domnei Berart de Mondesdier.”

i. e.—“In prowess I am equal to Rolland and to Oliver, in matters of love to Berart of M.” says the troubadour Peire Vidal in his poem *Dragoman seiner*; cf. also *Fierabras*, ll. 2125-7 :

“Je ne sai cui vous estes, car ne vous puis viser,
Mais je cuit c'as pucieles sivés moult bien juer,
En cambre sous cortine baisier et aeoler.”

See, besides, *Syr Ferumbras*, ll. 422, 1297, 1305, 1354. This Bryer of Mountes must be the same as the one slain in a sally of the twelve peers, ll. 2604, 2622, because, according to l. 1723, it was he who was among the peers sent on a mission to the Soudan. There is one Bryer of Brytaine occurring in l. 886, whom one might be inclined to think identical with Bryer of Mountes, as in l. 886 he is cited together with the other peers. But since we find him again as the treasurer of Charlemagne (l. 3205), this is impossible, unless we suppose the mention of Bryer in l. 3205 to be owing to the absent-

mindedness of the author, who may be accused of a similar inadvertency with regard to Ryehard of Normandy; cf. note to l. 2797, and Index of Names, *s. v.* Flagot.

- p. 50, l. 1743. *Bronland*. The true reading is *Brouland*, as shewn by *Fierabras*, ll. 1549, 5174, &c.; *Destruction*, ll. 1240-159, 441, and *Sowdan*, ll. 1759, 2456. The Ashnole MS. has *Bruyllant*.
- p. 51, l. 1751. *thane* = “thane that.” See Zupitza’s note to *Guy*, 992, p. 363.
- p. 51, l. 1778. *charke* hardly makes sense here. It is perhaps a clerical error for *charge*, “to command, to order.” The sense would then be, “and to tell him the Soudan’s strict orders which by peril of death (= upon life and lith) Laban recommended him to obey.”
- p. 51, l. 1779. *þen* instead of *þan* would improve the rhyme.
- p. 52, l. 1788. *lorde of Spayne*. Cf. the French expression, “amirans d’Espagne,” which we find so often used in the *Destruction*.
- p. 52, l. 1802. *trappe* is Mod. Eng. *trape*, which is used in the sense of “to traipse, to walk sluttishly.” Halliwell has “trapes = to wander about.”
- p. 52, l. 1816. *byleved*. Rhyme and sense will be improved by reading *byleven*.
- p. 53, l. 1854. *tyme* makes no sense here. Perhaps we ought to read *I dyne*; cf. ll. 1508, 1114, 1837, and *Syr Ferumbras*, l. 5621:

“Oþer elles þoo shalt þyn hefd forgon,
To morwen, or y wil dyne.”

Fierabras, l. 1914 :

“Ja mais ne mengera si sera desmembrés.”

See also *Guy*, l. 3695.

- p. 54, l. 1888. *Syr Gy, nevew unto the king Charles*. Cf. *Fierabras*, ll. 3406-8 :

“On m’apele Guion, de Borgoigne fui nés,
Et fils d’une des filles au due Millon d’Aingler,
Cousin germain Rollant, qui tant fait à douter.”

Duke Milon d’Anglers was brother-in-law to Charlemagne, whose sister Berte was Milon’s wife and mother to Roland. Cf. Philippe Mousket, l. 2706-8 :

“S’ot Charles une autre sereur,
Bertain : cele prist à seigneur
Milon d’Anglers, s’en ot Rollant.”

If, therefore, in the passage quoted above from *Fierabras*, Guy is said to be the grandson of Milon, he must have been the grand-nephew of Charlemagne, and nephew to Rollant. As we learn from the French poem of *Guy de Bourgoyne*, Guy’s father was Samson of Burgundy. Cf. besides, *Histoire Poétique*, p. 407, and *Syr Ferumbras*, ll. 1922, 2091, 1410, etc.

- p. 55, l. 1892. *And yet knowe I him noght*. Floripa has already once

seen Guy when he was defeating Lukafer before Rome; cf. *Fierabras*, ll. 2237-2245:

“i. chevalier de France ai lontaus enamé
Guis a nom de Borgoigne, moult i a bel armé ;
Parens est Karlemaine et Rollant l'aduré.
Dès que je fui à Romme, m'a tout mon cuer emblé;
Quant l'amirans mes peres fist gaster la cité,
Lucafer de Baudas abati ens ou pré,
Et lui et le ceval, d'un fort espiel quarré.
Se eis n'est mes maris, je n'arai homme né ;
Pour lui voel je croire ou roi de sainte maisté.”

See also *Syr Ferumbras*, ll. 2073-2087. Our line does not necessarily imply a contradiction to the French text, as on the former occasion she probably saw the duel from a great distance, when the latter's features were hidden by his helmet. That she really did not recognize him follows from the following passage of *Fierabras*, l. 2800, *et seq.*

“Je aim en douee France .i. leger baceler.”
—“Dame, comment a nom ?” ce dist Rollans li her.
Et respont la puciele : “ja le m'orrés nommer ;
Guis a nom de Borgoigne, moult i a bel armé.”
—“Par mon cief” dist Rollans “à vos ex le véés
N'a pas entre vous deus iiii piés mesurés.”

Besides there are numerous instances to be met with in mediæval poetry of persons énamoured of some one they had never seen:

“Ans no la vi et am la fort”

says Guilhelm de Poitiers in speaking of his lady (Mahn, *Werke der Troubadours*, p. 3). Cf. also *Rits. Rom.* II. 19, and *Web. Rom.* II. 131.

p. 55, l. 1927. *myghty* seems to mean “excellent, delicious,” rather than “heavy.”

p. 57, l. 1974. *amonge*, “every now and then, from time to time, occasionally.” See Zupitza's note to *Guy*, 2301. It is often used as a kind of expletive.

p. 57, l. 1995. *foulis*, “fools, foolish.” Cf. the French text:

“Par Mahoun, dist li rois, trestout sont *fol* prové.”

p. 57, l. 1996. There is no mention made of this game in the Provençal poem. It is described here even more explicitly than in the French *Fierabras*, ll. 2907—2932. Cf. also *Syr Ferumbras*, ll. 2230—2251.

p. 57, l. 1997. *assorte* == “assembly, company;” by one *assorte* == “in one company” (Halliwell). It seems to be connected with *sort* == “set, assemblage,” see Skeat, *Specimens of E. E.*, 425/999

p. 58, l. 2000. *i-fest* : *blast*. Perhaps we ought to read *i-fast*.

p. 59, l. 2036. *maden orders*. I do not know the exact meaning of this expression. Perhaps it may be taken with the same sense as the Mod. H. Germ. phrase == “ordnung schaffen,” which literally means

- “to set in order, to put matters straight,” but is often used in the sense of “to clear away,” or, “to remove or despatch.”
- p. 59, l. 2045. *that he wente awaye with lym* = “that he had escaped with (his limbs, or having) his limbs safe and sound. *lyme*, O.E. *lim*., Mod. Eng. *limb*.
- p. 59, l. 2052. *tho* = O.E. *þâ*, “those, them,” it is used as a definite article in l. 2063.
- p. 59, l. 2057. *amapide*, miswritten for *awapide* (Herriage), “astonished, bewildered.” Cf. Stratmann, p. 10.—Mätzner, *Wörterbuch*, p. 150, connects it with Goth. *afhrapjan*, “to suffocate.” We find *m* written for *w* several times in our poem; thus we read *gamylokes* for *gawy-lokes* in l. 2650, and *romme* for *rowme* in l. 876.
- p. 60, l. 2085. *Assyne*. The rhyme shows that *Assye* is the true reading. *Assye* occurs in ll. 102, 123.
- p. 60, l. 2093. *wone*, “heap, plenty.” O.Icel. *wân*. See Zupitza’s note to *Guy*, p. 444.
- p. 61, l. 2119. *Brenlande*. It ought to be *Bresland* or *Brouland*; see above note to l. 1743.
- p. 61, l. 2120. The first foot in the line consists of the single word *what*. Thus in ll. 2288, 2374, 2394, etc.
- p. 62, l. 2145. *Espyarde*. This name only occurs in this poem. In *Syr Ferumbras*, l. 3824, the messenger sent to the bridge-keeper is called *Malyngryas*. There is no name mentioned in the French *Fierabras*, l. 4265.
- p. 62, l. 2156. *That no man by the brigge*. There is no verb in the sentence. Perhaps we ought to read *that no man passe by the brigge*, or, *that no man passe the brigge*.
- p. 63, l. 2191. Cf. the description of the giant in *Fierabras*, ll. 4740—4755, and *Syr Ferumbras*, ll. 4435—4441.
- p. 63, l. 2199. *nolde not*. See note to l. 1096.
- p. 64, l. 2225. The line is too long. *Wilde* can be dispensed with, and instead of *horses* we may read *hors*; cf. Skeat, Gloss. to *Prioress’s Tale* (Clarendon Press), *s. v.* *hors*.
- p. 64, l. 2233. *a magnelle*, “a mangonel,” an ancient military engine used for battering down walls (Halliwell). *Magnelle* is the O.Fr. *Mangonel*, or *Mangoneau*, the Italian *manganello* (= “arbalist, crossbow”). The latter is the diminutive form of *mangano*, “a sling;” Greek, *μαγγανός*. See Diez, *Etym. Wörterb.*, I. 261.
- p. 64, l. 2238. *Cornel* or *carnel*, Fr. *carnel*, Mod.Fr. *crêneau*, “battlement, pinnacle.” Literally it means, “a piece carved out,” i.e. of the wall on the top of a building; the French verb *carneler* or *crenelier* signifying, “to carve out, to jag, to notch.” *Carnel* is derived from Latin *crena* (See Diez, *Gramm.*, I. 14), which means “a notch, a cut, an incision” (Diez, *Etym. Wörterb.*, II. 265). Thus *carnel* came to denote a battlement or indented parapet; or more

- exactly it was applied to those parts of the wall projecting upwards between the openings or embrasures. It was one of these projecting portions that was here knocked down. Cf. also *Syr Ferumbras*, l. 3314.
- p. 65, l. 2245. The line is too long. Perhaps *or he hit* may be dispensed with.
- p. 65, l. 2247. The episode of Marsedag being slain by Guy is not found in any other poem of this romance.
- p. 65, l. 2271. *Alkaron*, “the Koran,” *al* is the Arabic article. There is a god named Alearon occurring in l. 2762.
- p. 66, l. 2282. *dye: waye*. See l. 441. *forfamelid* = “famished, starved to death.” I am not aware of any other instance of this word. Halliwell has “famele = to be famished.” The prefix *for* has intensive or augmentative power; it is particularly used in past participles. See Mätzner’s *Grammatik*, I². 542.
- p. 66, l. 2290. *faile* is the infinitive mood = “to be wanting, to become deficient.” “Roland seeing the ladies white and pale (with hunger) and (seeing) the bread wanting on their table spoke some words of lamentation,” etc.
- p. 66, l. 2303. *forceere*, “chest, coffer.” For the etymology see Diez, *Wörterb.*, II. 31, *s. v. forziere*.
- p. 66, l. 2309. As it stands the line is too long. As *you* and *that* may be dispensed with, we ought perhaps to read, *I pray ye wole us alle it shewe*.
- p. 66, l. 2310. *saule*, “fill, hunger satisfied to repletion.” The rhyme shows that the last syllable is accentuated. Therefore it cannot be derived from the French *soul* (Gloss. to Roxb. Club ed.), but from *soulée*.
- p. 66, l. 2311. *yede* = “went.” Not from O.E. *eode*, but from *ge-eode*. See Zupitza’s note to *Guy*, l. 60, and Skeat, *Piers the Plowman* (Clarendon Press), 94/40.
- p. 66, l. 2312. *vertue : fewe*; the rhyme is perfect, see the Abstract of Mr. Nicol’s paper in the *Academy* of June 23, 1877 (vol. xi. p. 564, col. 1).
- p. 66, l. 2313. We must scan this line thus:
 And díden it abóúte hem éverychón.
 -en in diden is mute; see *Introduction*, p. xxxix.
- p. 67, l. 2326. *ginne* = “engin, contrivance, trick.” See note to l. 780.
- p. 67, l. 2337. *lefte*. The rhyme shows that the author pronounced *lefte*, which we find in l. 426.
- p. 68, l. 2351. Cf. *Fierabras*, ll. 3046—3097. In the Provençal poem Maubyn or Malpi, as he is called in Provençal, enters the room by means of a charm which makes the door open itself:

“ Vengutz es al fossat, pres de la tor cayrada.
 Tantost intret dedins euendainens a celada,
 Vene a l’us de la cambra : si la trobet taneada.
 Et a dit son conjur : tota s’es desfermada.”

ll. 2757-60.

- p. 68, l. 2365. The rhyme is restored if we read *ledde* instead of *laddle*. See l. 1651.
- p. 69, l. 2390. *By God and seynte Mary, myn avour.* I think the words *myn avoure* are due to the scribe, not to the author, as they spoil the rhythm. So we get *Mary : we.* This rhyme, although not perfect, is of no rare occurrence in Mid. Eng. works, see *Introduction*, p. xliv. As to the spelling of *avour* I am not aware of any other instance of this form of the word. There is a form *aryowre* cited by Halliwell. Besides, *avoury* and *arowery*, which he quotes under different heads, are perhaps only different spellings of the same word.
- p. 69, l. 2399. *slepinge* must be altered into *slepande* in order to restore the rhyme. The author employed -*and* and -*yne* as terminations of the present participle. See *Introduction*, p. xxxviii.
- p. 69, l. 2421. *also* belongs to l. 2422.
- p. 70, l. 2433. *so mete I spedē*, “as I may succeed.” See Zupitza’s note to *Guy*, l. 615.
- p. 71, l. 2477. *and now* is perhaps miswritten for *inow*; cf. the French text, l. 3803 :
- “ *Tant y a plates d’or, nus nes porroit nombrer.*”
- p. 71, l. 2482. *wast* gives no sense. Perhaps we ought to read *went*.
- p. 72, ll. 2491—2502. The arrangement of the stanzas seems, as regards the rhymes, to be incorrect.
- p. 72, l. 2507. In the Ashmole *Ferumbras* this episode of the Soudan breaking the image of Mahound is omitted. In the French text he only threatens to make him cry, as soon as he gets hold of him, but he is rebuked by Sorbrance telling him that Mahomet being overtired with guarding the treasure has only fallen asleep Cf. *Fierabras*, ll. 3820—3829.
- p. 72, l. 2512. *ore*, O.E. *âr*, “mercy, favour.” *Thyn ore* = “grant us thy favour,” “have mercy upon us,” or, “with thy favour.”
- p. 73, l. 2535. Richard of Normandy appearing here as in the French *Fierabras*, among the twelve peers besieged by the Soudan, without having been mentioned before in the number of the knights sent on a mission by Charles, furnishes us with an argument in support of our supposition that the French *Fierabras* was the source of our poem. See *Introduction*, p. xxx, and of *Fierabras*, ll. 3957—3994, and *Syr Ferumbras*, l. 4921.
- p. 73, l. 2538. *wynde* ; *hende* ; *wende* which occurs in l. 2328 would improve the rhyme.

- p. 73, l. 2549. *paramour* = “object of chivalrous affection and devotion.”
- p. 73, l. 2557. *wronge*, preterite of *wringe*, “to press well out, force one’s way.”
- p. 73, l. 2558. Does *thile* stand for *while*, as *then*, l. 2527, seems to be miswritten for *when*? Or is *thile* = the while?
- p. 74, l. 2564. *slouge*: *drove*. Read *slove*, as in ll. 2401, 2683, 304, 2208, etc.
- p. 75, l. 2597. *itolde*, “in number,” see Zupitza’s note to *Guy*, 1770.
- p. 75, l. 2614. *quell* = “kill,” which occurs in l. 3006.
- p. 75, l. 2616. *bistadde*, “hard bestead, greatly imperilled.”
- p. 75, l. 2617. *japed*, “mocked, tricked, laughed at.” Connected with Icel. *gabba*, “to mock.”
- p. 76, l. 2639. *tha*. See *Introduction*, p. xxxvii.
- p. 76, l. 2651. *lurdeyn*, Mod. Eng. *lurdan*, which is said to be the Fr. *lourdin* (diminutive of *lourd*). Regarding it as a corruption of “lord Dane” is a mere joke:

“In every house lord Dane did then rule all,
Whence laysie lozels lurdanes now we call.”

Mirrour for Magistrates, p. 588.

- p. 76, l. 2654. *seves*. See Skeat, *Prioress’s Tale*, p. 286.
- p. 76, l. 2660. *let armes* makes no sense. Read as *armes*—*As armes* = Fr. *aux armes*, “to arms,” is of pretty frequent occurrence in Mid. Eng. poems; see Mätzner’s *Wörterb.*, p. 112. Cf. also *Syr Ferumbras*, l. 2933:

“As armes,” þanne eride Rolond,
“As armes everychone!”

Cf. *ibidem*, l. 4125. So we read in the *Destruction*, l. 1460:

“Ore as armes, seignours, franc chevalier membré.”

Perhaps we ought to read *as armes* also in l. 491, where the reading *and armes* is somewhat suspicious, since *armes*, if we regard *and armes* to be the true reading, would be the only instance of the imperative plural ending in *-es* (instead of *-eth*) in the *Sowdan*.

- p. 77 l. 2689. *Thay thanked God that thay him hadde Gyfe thaye suche grace to spede.* These lines are corrupt. I propose to read:

“Thay thanked God that hem hadde
Gyfen suche gracie to spede.”

- p. 77, l. 2694. *alaye*, written as one word in the MS., must be divided into two, *a* being the indefinite article, and *laye* meaning “unploughed ground, field, pasture, meadow.” Mod. Eng. *ley*, *lea*, *lay*. See *Stratmann*, s. v. *leȝe*, p. 356.

- p. 77, l. 2698. *he*, “they.” This is the only instance of *he* instead of the common *thay*. But *he*, which is further confirmed by the rhyme, must certainly be attributed to the author; *thay* occurs only once

(l. 3021) as a rhyme, but the rhyme is not a good one, and there also it would be preferable to read *he*.

- p. 78, l. 2706. *by my thrifte*, the same as “so mote y thryve,” or, “so mote y spedē” = “as (verily as) I may thrive,” “in truth.”
- p. 78, l. 2707. *see*; cf. Zupitza’s note to *Guy*, 163.
- p. 78, l. 2719. *wole*: *skille*. The rhyme shows that *wole* cannot be due to the author; we must read *wille* (or *welle* which occurs l. 2633).
- p. 78, l. 2732. *bikure* or *bykeringe*, l. 2559 = “fight, battle, skirmish.” *Er durste bikure abide*. The subject is wanting, see note to l. 67. Or is there any corruption in this line? Perhaps we ought to read: “Lenger durste [thay] no bikure abyde.” Cf. ll. 3117, 2610, 2947.
- p. 79, l. 2748. *lore*. The rhyme requires *leef* or *leere*. *leef*, O.E. *leof*, means “dear, beloved.” For examples of *leef* being used as a substantive, see Stratmann, p. 359.
- p. 80, l. 2793. *eye*, “egg.” See Koch, *Eng. Gr.* II. § 582, and compare the French phrase “valoir un œuf pelé.”
- p. 80, l. 2797. *and his meyne*. This must be a mistake of the author himself. According to l. 2557, Richard had ventured alone on a mission to Charlemagne. There is no mention whatever made afterwards that he was joined by any one; the other poems likewise state that Richard was without any companion.
- p. 80, l. 2805. *lete*: *gate*. The rhyme requires *late*.
- p. 81, l. 2810. *cliffe*. Here the author of the *Sowdan* goes so far in shortening his original as to be wholly unintelligible. Indeed, any reader, not comparing these lines with corresponding passages in the French poem, will be left without any clue to what *cliff* is here intended to mean. From the French *Fierabras* we know that the water of the river was very deep and broad, and that the banks were exceedingly steep and almost inaccessible. Cf. *Fierabras*, ll. 4349:
- “Et voit l’augue bruiant, le flot parfont et lé.”

l. 4358: “La rive en est moult haute, bien fait à redouter.” Cf. also the Provençal poem, ll. 3733, *et seq.*:

“Richart regarda l’aygna, que fe mot a duptar,
E fo grans e preonda, que no y auza intrar,
E la riba fou *auta de C’pes ses gaber.*”

Now it was by means of a twofold myraele that the Christian knight was enabled to cross the river:

(1) The waters suddenly increased and rose so as to reach the very top of the banks; cf. *Fierabras*, ll. 4365-69:

“Or oiés quel vertu Diex i vaut demonstrar
Por le roi Karlemaine, qui tant fait à douter.
Ançois que on éüst une liuée alé.
Veissiés si Flagot engroissier et enfler,
Que par *desous la rive commence à seronder.*”

Provençal, ll. 3741-45:

“Ara podetz auzir, si m voletz escoutar:
 Tan bela meravilha li volc dieus demostrar
 Per lo bon rey de Fransa que el volc tant amar;
 Ans un trag de balesta pogues lunhs hom amar,
 Pogratz vezer Flagot sus la riba montar.”

(2) A deer appears and shows Richard the way across the river to the top of the opposite bank.

“Atant es vous .i. cerf, que Diex i fist aler,
 Et fu blans comme nois, biaus fu à resgarder.
 Devant le ber Richart se prent à demostrer,
 Devant lui est tantost ens en Flagot entrés.
 Li dus voit Sarrazins après lui aroutés,
 S'il ot paour de mort ne fait à demander.
 Après le blancee bisse commencha à errer
 Tout ainsi com ele vait, lait le ceval aler;
 Et li ciers vait devant, qui bien s' i sot garder,
 D'autre part à la rive se prent à ariver.”

Cf. also the Provençal version, ll. 3751-54 :

“Apres la blanca bestia laycha 'l destrier anar.
 E lo cer vay denan, que l saup mot ben guizar,
 De l'autra part de l'aygua l'a fayt ben aribar,
 E dieus a fayt Flagot en son estat tornar.”

This bank which formerly was steep and inaccessible, but is now covered with water, is called *cliff* by our poet. In the Ashmolean poem the first miracle is not mentioned ; cf. *Syr Ferumbras*, ll. 3943, et seq.

p. 81, l. 2811. *he blessed him in Godis name.* The phrase occurs also in *Syr Ferumbras*, l. 3961, but is not to be found in the French text. Mr. John Shelley (in his paper printed in the *Annual Report and Transactions* of the Plymouth Institution, IV. i. 71) took this phrase as a proof that the original of the *Sowdan* could not have been the French poem. But it must be stated that as in the *Sowdan*, l. 2807, so in the French version Richard is said to have addressed a prayer to God :

“Escortrement commence Jhesu à reclamer :
 Glorieus sire pere, qui te laissas pener
 En la crois beneoite pour ton pule sauver,
 Garisiés hui mou cors de mort et d'afoler,
 Que je puisse Karlon mon message conter.”

Fierabras, ll. 4360-64.

If now we consider that some lines back (l. 4093) the French poem expressively states that Richard seeing himself hard pressed by the Saracens, signed himself with the sign of the cross—

“Lors a levé sa main, de Jhesu s'est signiés”

an incident which at that moment is omitted in the *Sowdan*—we think ourselves entitled to regard this proof as not very convincing.

p. 81, l. 2820. *Ganelon*, one of Charlemagne's officers, who by his treachery was the cause of the defeat of Roncesvaux, the death of Roland, etc., for which he was torn to death by horses. For

several centuries his name was a synonymous word with traitor. *Ganelo* = Germ. *Wenhilo*.

p. 81, l. 2845. *Fremounde* cannot be the true reading, as it does not rhyme with *kinge*. Besides *Fremounde* does not occur again in the poem. Perhaps we ought to read *Qwyntyne*, as in l. 1298. In the corresponding passage of the French *Fierabras* (l. 4625) it is to St. Denis that Charles swears; cf. also *Syr Ferumbras*, l. 4289.

p. 82, l. 2850. *And* makes no sense. Read “*God*.”

p. 83, l. 2887. *gryse*: *assaye*. We get a perfect rhyme if we read *gray* instead of *gryse*. Halliwell, s. v. “gray,” has: “the skin or fur of a badger.”

p. 83, l. 2891. As it stands, the line does not rhyme with l. 2893. The rhyme will be restored if we read :

“*Lycence gete ye noone nere*,” or perhaps
“*Lycence gete ye of me nere*,”

nere meaning *ne'er*, *never*, as in *Guy*, 10550 and 10716.

p. 84, l. 2939. The name of the giantess is *Amiette* or *Amiote* in the other poems.

p. 84, l. 2941. This line is too long; *as þikke* may be omitted.

p. 84, l. 2942. *bydene*, “immediately, all at once.” On the etymology see Zupitza’s note to *Guy*, 2408.

p. 85, l. 2981. *ayene* means “back.” So in *Genesis and Exodus*, l. 1097 :

“And bodem hem and tagten wel
þat here non wente agen.”

Again, l. 3267 : “þo quoðen he ‘wende agen,
An israel folc lete we ben.’”

p. 86, l. 3020. As it stands, this line does not scan well. Perhaps we may read *month* instead of *mouthes*, and *childre* instead of *children*, and scan the line thus :

Foúnd two chíldre of séven month oólde.

p. 87, l. 3021. *thay* : *Normandy*. The rhyme, though imperfect, cannot be objected to; but as the rhyme *e* : *y* (*i*) is frequently employed by our author (see *Introduction*, p. xliv), and was of rather common use about that period (see Ellis, *Pronunciation*, I. 271), we might incline to the supposition that *he* is the true reading. Cf. besides l. 2698.

p. 87, l. 3034. *mene* makes no sense. Perhaps we ought to read : *mete*, “food.”

p. 87, l. 3044. In the French poem, l. 5108, Hoel and Riol are appointed governors of Mantrible, whereas Richard goes on with Charles and commands one of the divisions of his army (l. 5577). Cf. *Syr Ferumbras*, l. 5643.

p. 88, l. 3062. *coost*, “country, region.” See Mätzner’s *Wörterb.*, 487.

p. 88, l. 3084. In the *Fierabras*, l. 5374, it is Naymes who first recognizes the banner of France; cf. *Syr Ferumbras*, l. 5209.

- p. 89, l. 3098. *of the Ethiopes* = “some of the Ethiopians.” This may be regarded as an example of the partitive use of *of*. Cf. Zupitza’s note to *Guy*, 1961.
- p. 89, l. 3103. *alto hece* must be more correctly written *al to-hece*; — *to-*, as a mere prefix (signifying “in twain, asunder, apart” = Germ. *zer*) belongs essentially to the verb; the intensive adverb *al* (= “utterly, omnino,”) used before verbs beginning not only with *to-*, but also before other prefixes, still further strengthens, and belongs to, the whole expression. So *al to-treden*, l. 1382, *to-braste*, l. 1168.
- p. 89, l. 3122. *Belmore*. Perhaps identical with Belmarine.
- p. 90, l. 3130. *wode-wroth*, “madly angry.” Cf. Skeat, *Specimens of Early Eng. Lit.*, 80/37.
- p. 90, l. 3141. *game*, “sport, joke, affair.”
- p. 90, l. 3154. *hat*, “be called.” See note, l. 613.
- p. 91, l. 3164. *bronde*, “sword.” In the next line *bronte* means “blow, stroke.”
- p. 91, l. 3189. *lande: commaunde*. See note, l. 59.
- p. 91, l. 3191. The rhyme is spoiled. Perhaps *than* must be transposed so that we get the rhyme *baptysed: imaryed*.
- p. 92, l. 3210. *there to abide in store* = “to be kept in store”; cf. Skelton, ed. Dyce, I. 162, 221.
- p. 92, l. 3227. *victory* = “booty, spoils of victory, trophy.”
- p. 92, l. 3232. *the hyer honde to have* = “to have conquered or vanquished.” The same phrase is found in M. H. G.; cf. Hartmann’s *Iwein*, ed. Lachmann, l. 1537-8:
- “Vrou Minne nam die obern hant,
daz sî in viene unde bant.”
- p. 93, l. 3236. In the French *Fierabras*, l. 6082, *et seq.*, and in the Provençal poem, l. 5067, *et seq.*, the relies are distributed as follows: Part of the crown and one nail to St. Denis, and “*li signes*,” the winding-sheet of the Lord, to Compiègne. There is no mention made of the cross in the French poem (see note to l. 665); cf. Introd. pp. 1 and liv.
- p. 93, l. 3253. According to the *Chanson de Roland*, Ganelon has been drawn and quartered in a field near Aix-la-Chapelle.
- p. 94, l. 3254. *By lawe*, cf. *Syr Ferumbras*, l. 307: “As for traytours ȝaf þe lawe.” On this law compare Léon Gautier’s note to l. 3736 of the *Chanson de Roland*.
- p. 95, l. 3274. The French poem ends with the assertion of the poet (or the scribe) that whoever has well listened to this romance will find every part of it good and excellent, the opening, the middle, and the end :
- “De eest roumant est boine et la fin et l’entree,
Et enmi et partout, qui bien l’a eseoutée.”

GLOSSARY.

O.E. = Old English or Anglo Saxon. O.Fr. = Old French.

32/1094 = page 32, line 1094.

A BYE, 32/1094, *vb.* to pay for, expiate. O.E. *âbyegan*.
 adaunte, 28/957, *vb.* to subdue. Fr. *danter*, *donter*, *dompter*.
 aferde, 39/1337, *pp.* afraid. O.E. *âfâerde*.
 affrayned, 43/1495, *pt. s.* asked. O.E. *frignan*.
 afraye, 26/896, *sb.* disturbance, fight.
 agreed, 29/992, *pp.* aggrieved. Fr. *aggrever*.
 alayned, 43/1497, *pt. s.* concealed, dissembled. Icel. *leyna*.
 alle and some, 22/749, altogether, every one.
 almiht, 38/1329, *adj.* See note.
 ameved, 29/994, *pp.* moved.
 amonge, 57/1994, *adv.* in the mean time, now and then, sometimes. See note to l. 1974.
 aplight, 17/573, *adv.* certainly, indeed. See note.
 areeste, 34/1166, *sb.* rest, support. O.Fr. *arrest*.
 arson, 41/1410, *sb.* pommel. Fr. *arçon*.
 aspied; 10/314, *pp.* espied. Fr. *espier*.
 assaye, 83/2889, *sb.* value. Fr. *essai*.
 assorte, 57/1997, *sb.* assembly, company. See note.
 assoyled, 70/2455, *pt. pl.* absolved.

astraye, 16/532, *adv.* out of the right way, roving about without guidance.
 astyte, 42/1456, *adv.* immediately. asure, 5/134, *sb.* azure.
 atame, 27/935, *vb.* to tame, subdue. O.E. *âtamian*.
 atone, 32/1103, agree.
 attones, 31/1067, at once.
 amente, 36/1237, *vb.* to take breath. Fr. *venter*.
 avoure, 69/2390, *sb.* protection, protectress.
 avyse, 49/1716, *vb.* to consider, advise with one's self. Fr. *aviser*.
 awapide, 59/2057, *pp.* astounded, bewildered. See note.
 ayene, 85/2981, *adv.* back.
 Bandon, 19/636, *sb.* disposal.
 bassatours (?), 29/995, *sb.* vassals.
 bawson, 2/52, *sb.* badger.
 baye, 27/940, *sb.* recess, niche. See note.
 beckyn, 3/64, *vb.* beckon. O.E. *bêacnian*.
 bedight, 88/3070, *vb.* to dispose, to surrender, to send forth.
 behight, 25/859, *pt. s.* promised. O.E. *heht*.
 bende, 13/420, *vb.* to direct.
 bente, 20/665, *adj.* bent, crooked.

- benysone, 9/289, *sb.* blessing. Fr. benoison.
- bette, 49/1716, *adv.* better.
- bikure, 78/2732, *sb.* skirmish.
- bispake, 5/165, *pt. s.* spoke with.
- bistadde, 75/2616, *pp.* placed in peril, hardly bestead. Cf. O.E. stæðan. Dan. bestede.
- biwry, 46/1580, *vb.* betray. O.E. biwregan.
- bloo, 29/1005, *adj.* blue. Icel. blár.
- blynne, 70/2442, *vb.* to cease, stop. O.E. belinnan.
- bobaunce, 7/211, *sb.* boasting.
- bouré, 54/1870, *sb.* a lady's apartment, boudoir. O.E. bûr.
- bowe, 53/1853, *sb.* bough, branch. O.E. bôg.
- braide, 32/1098, *pt. s.* drew. O.E. braegd.
- brayde, 8/247, *sb.* craft, deceit, artifice. *See note.*
- breddes, 5/131, *sb.* birds. O.E. bridás.
- broke, 57/1965, *vb.* to break.
- bronte, 91/3166, *sb.* blow.
- buskede, 31/1055, *pt. s.* prepared, arrayed. Icel. bûask.
- by, 3/87, *vb.* buy, pay. O.E. bycagan.
- bydene, 84/2942, immediately. Originally mid ene. *See note.*
- bygone, 3/79, *pp.* afflicted. *See note.*
- bykeringe, 74/2595, *sb.* skirmish.
- by than, 10/344. *See note.*
- Camalyon, 29/1008, *sb.* camel-leopard. *See note.*
- carrikes, 4/118, a kind of large ship. *See note.*
- caste, 12/394, *sb.* plan, stratagem; 60/2091, the throwing; 71/2471, missile. *See note to l. 394.*
- ceased, 89/3109, *pt. s.* seized.
- chaffer, 83/2885, *sb.* merchandise. O.E. cêap, faru.
- charke, 51/1778, *vb.* t. creak, crack. *See note.*
- chek, 8/189, *sb.* a checkered cloth.
- chere, 6/201, *sb.* demeanour, behaviour, humour.
- chere, 80/2781, *sb.* friendliness, willingness.
- chere, 87/3030, *adj.* pleased, merry.
- chese, 49/1698, *vb.* to be free to choose. O.E. céosan.
- clepeth, 24/809, *pr. s.* calls.
- clipped, 56/1935, *pt. pl.* embraced, hugged. O.E. clyppan.
- clog, 46/1603, *sb.* "truncus," block.
- cloute, 58/2014, *sb.* blow.
- combrest, 83/2909, *pr. s.* encumberest. Fr. combrer.
- coost, 50/1721, *sb.* regard, account. *See note.*
- cornell, 64/2238, *sb.* shaft of a pinnacle or battlement. O.Fr. carnell. *See note to l. 2238, and compare Du Cange, s. v. quarnellus: "pinna muri per quam milites jaculantur."*
- coude, 16/541, *pt. s.* knew.
- counsil, 46/1590, secret.
- Defouled, 7/233, *pp.* polluted. Cf. O.E. fýlan, fúlian.
- delte, 16/526, *pp.* dealt.
- dere, 92/3202, *vb.* to harm, injure. O.E. derian.
- derke, 73/2541, *adj.* dark.
- dewe, 70/2452, *adj.* due.
- dight, 79/2763, *pp.* dressed, prepared. O.E. dihtan.
- dinge, 26/880, *vb.* to dash, beat. Cf. Icel. dengja.
- dirke, 44/1539. *See note.*
- dobbet, 33/1136, *pp.* dubbed. O.E. dubban. Fr. dober.
- dome, 14/478, *sb.* glory.
- don, 88/3078, *vb.* cause, order. O.E. dón.
- donnie, 11/347, *adj.* dun.
- dowte, 9/297, *sb.* fear.
- dradde, 36/1232, *pt. s.* feared. Cf. O.E. on-drédan.

- dresse, 49/1702, *vb.* to direct one's self, go, start. Fr. dresser.
- dromonde, 3/63, *sb.* vessel of war.
- dute, 30/1024, *sb.* duty. Deriv. of due, dewe. Fr. deu.
- Egre, 29/1009, *vb.* to excite, to urge.
- eke, 20/662, *adv.* also. O.E. ēae.
- engyn, 28/948, *sb.* a skilful contrivance. Fr. engin.
- ensample, 27/931, *sb.* example.
- entente, 16/550, *vb.* to turn one's attention to, to try to get, to attempt.
- entente, 28/945, *sb.* meaning, will, mind.
- erille, 11/368, *sb.* earl.
- erraunte, 5/139, quick, immediately.
- eye, 80/2793, *sb.* egg. O.E. æg.
- Fade, 20/678, *rb.* to dispose, to arrange, to set up (?).
- fade, 30/1033, *adj.* weak, faint.
- faste, 32/1086, *adv.* much, greatly.
- fat, 90/3152, *sb.* vat, tub. O.E. fat.
- fauchon, 76/2650, *sb.* a sword or falchion.
- faye, 26/900, *rb.* truth, faith.
- fele, 47/1619, *adj.* many.
- felle, 29/1004, *adj.* fierce, furious.
- felte, 41/1405, *pt. s.* made fall, killed.
- fende, 92/3231, *pp.* defended, protected, granted.
- fêre, 36/1248, *sb.* fear. O.E. fær.
- fere, 44/1505, *sb.* companion. In fere, 31/1071, together.
- fere, 2/59, *vb.* to terrify.
- ferre, 4/103, *adv.* far.
- fet, 91/3188, *pp.* fetched.
- fille, 35/1210, *pt. s.* fell.
- fleen, 88/3065, to flay. O.E. flean.
- folde, 71/1427, *pp.* felled, knocked down.
- forcere, 66/2303, *sb.* chest, coffer. O.Fr. forcier.
- for-famelid, 66/2282, *pp.* entirely famished.
- foule, 77/2686, *vb.* foul luck, mischance.
- fowarde, 15/502, 22/732, *sb.* vanguard.
- frankensense, 20/679, *sb.* an odorous resin, pure incense.
- fraye, 15/514, *vb.* to frighten, attack.
- frike, 4/104, *adj.* quick, bold, active.
- frith, 2/43, *sb.* enclosed wood.
- froo, 79/760, *prep.* from.
- fyne, 9/306, *sb.* end.
- Game, 90/3141, *sb.* affair; 92/3199, pleasure. O.E. gamen.
- gan, 16/549, *pt. s.* began.
- gavylok, 41/1426, *sb.* a spear or javelin. O.E. gafoluc.
- geaunesse, 84/2943 (?), *sb.* giantess.
- geder, 45/1553, *vb.* to gather. O.E. gædrian.
- glased, 35/1208, *pt. s.* glided. O.Fr. glacier. See Zupitzat's note to *Guy*, I. 5067.
- glede, 7/205, *sb.* a glowing coal, ember. O.E. glèd.
- god, 3/67, *adj.* versed in, master of.
- gome, 5/144, *sb.* man. O.E. guma.
- gonge, 84/2934, *rb.* to go. O.E. gongan.
- goulis, 6/189, *sb.* gules, a red colour. Fr. geules.
- gray, 83/2887, *sb.* the fur of a gray, or badger. O.E. græg.
- gree, 82/2850, *sb.* grace, favour. Fr. gré. Lat. gratum.
- grenned, 84/2948, *pt. s.* grimed, roared. O.E. grennian.
- grevaunce, 29/993, *sb.* grievance.
- greved, 45/1543, *pt. s.* grieved, molested, troubled.
- grith, 82/2850, *sb.* peace, agreement. O.E. grið.
- gryse, 83/2887, *sb.* a kind of fur. Fr. gris.

guttis, 39/1351, <i>sb.</i> guts. O.E. gut.	Japed, 75/2617, <i>pp.</i> mocked, laughed at. O.Icel. gabba.
gydoure, 5/163, <i>sb.</i> leader, guide.	jouste, 57/1991, <i>vb.</i> to joust, fight. Fr. joustier.
gynne, 67/2326, <i>sb.</i> enginne, contrivancee.	
Harde, 59/2056, <i>pt. s.</i> heard.	Kele, 93/3258, <i>vb.</i> to keel, cool. O.E. célan.
hat, 90/3154, <i>vb.</i> to be called. O.E. hâtan.	kind, 63/2196, <i>sb.</i> race, family.
he, 77/2698, <i>pron. nominat.</i> thay. O.E. hi.	kithe, 28/971, <i>vb.</i> to show, manifest. O.E. eyðan.
heede, 62/2158, <i>sb.</i> head. O.E. hêafod.	kon, 66/2297, <i>prs. pl.</i> can.
hende, 73/2536, <i>adj.</i> gentle, polite. O.E. hendig.	kynde, 28/968, <i>sb.</i> nature, temper.
hennys, 55/1922, <i>adv.</i> hence. O.E. heonan.	kynde, 2/42, <i>adj.</i> natural, inborn.
hente, 40/1370, <i>vb.</i> hold, take. O.E. hentan.	Lan, 15/516, <i>pt. s.</i> ceased, stopped. O.E. lan.
hie, 14/455, <i>sb.</i> haste.	late, 71/2460, <i>pt. pl.</i> let, caused, ordered. O.E. lêt, lêton.
hight, 18/613, <i>pt. s.</i> promised; 36/1242, art called. O.E. heht.	launde, 2/59, <i>sb.</i> park, lawn.
honde of honde, 12/394, in close fight.	laye, 77/2694, <i>sb.</i> lea, field. O.E. leah. Cf. Water-loo.
hoole, 32/1119, <i>adj.</i> whole, sound. O.E. hâl.	laye, 28/951, <i>sb.</i> law. O.E. lagu.
hurle, 27/929, <i>vb.</i> to jostle, to strike. A contraction of <i>hurtle</i> .	layne, 16/538, <i>pt. pl.</i> lay. O.E. lêgon.
hurtled, 24/831, <i>pt. pl.</i> clashed against, jostled. Frequentative of <i>hurt</i> . Fr. hurter, heurter.	lefe, 23/763, <i>vb.</i> leave, abandon, forsake. O.E. lêfan.
hye, 32/1092, <i>sb.</i> haste.	lefe-long, 24/832, <i>adj.</i> long, tedious.
I-fast, 58/2000, fixed.	legee, 23/775, leagues. Fr. lieue. O.Fr. legue. Lat. leuca.
ilkadelle, 58/2016, every part. O.E. âle, dêl.	leke, 50/1726, <i>sb.</i> leek. O.E. lêac.
ilke, 9/281, <i>adj.</i> same. O.E. ylea.	lele, 33/1129, <i>adj.</i> leal, loyal. Fr. leal.
inowe, 25/854, <i>adv.</i> enough. O.E. genôh.	lenger, 72/2500, <i>compar.</i> longer.
ishente, 66/2286, <i>pp.</i> destroyed. O.E. ge-scended.	lere, 66/2289, <i>sb.</i> countenance, complexion. O.E. hlêor.
istoke, 56/1963, <i>pp.</i> shut up, fastened. From steken. O.L.G. stecan.	lere, 74/2569, <i>vb.</i> to teach.
istonge, 16/533, <i>pp.</i> stung, pierced. O.E. stungen.	lered, 58/2005, <i>pp.</i> learned.
it, 25/845, <i>vb.</i> to hit. Icel. hitta.	lerme, 33/1141, <i>vb.</i> to teach.
iwis, 3/71, <i>adv.</i> certainly, indeed. O.E. gewiss.	lese, 49/1683, <i>vb.</i> to leose. O.E. lêosan.
iwone, 11/358, <i>adj.</i> accustomed.	lette, 17/585, <i>vb.</i> leave off; 74/2610, to put a stop to, hinder, tarry. O.E. lettan.
	leve, 23/794, <i>vb.</i> leave. O.E. lêfan; 30/1045, omit, neglect.
	leve, 19/651, <i>vb.</i> live, remain. O.E. gelyfan.
	leven, 31/1050, <i>vb.</i> believe. O.E. lêfan.

- lewde, 75/2601, *sb.* laymen, unlearned. O.E. *kêwed*.
- light, 26/905, *adj.* active, nimble.
- light, 33/1125, *pp.* alighted. O.E. *lihtan*.
- lithe, 81/1778, *sb.* limb, member. O.E. *lið*.
- logges, 69/2399, *sb.* huts. Fr. *loge*.
- longith, 28/951, *prs. s.* belongeth, becomes.
- loute, 72/2513, *vb.* to stoop, bow down. O.E. *lûtan*.
- lowly, 70/2454, *adv.* low, not loud.
- lurdeynes, 76/2651, *sb.* lurdan, lout. Fr. *lourdin*.
- lym, 59/2045, *sb.* limb.
- lyued, 66/1261, *pt. pl.* lived.
- Magre, 42/1442, *prep.* in spite of.
- maistryes, 89/3117, *sb. pl.* mastery, proof of skill, combat.
- manly, 29/989, *adj.* brave.
- mayne, 16/528, *sb.* main, strength.
- me, 9/287, *sb.* men, people, one.
- meche, 6/179, *adj.* much. O.E. *mycel*.
- mede, 31/1054, *sb.* meadow. O.E. *mâd*.
- mede, 37/1289, *sb.* need, pay. O.E. *mêd*.
- medel, 73/2540, *vb.* meddle. O.Fr. *mesler*, *mestler*.
- men, 4/115, *sb.* men, people, one.
- menske, 28/972, *sb.* manliness, honour. O.E. *mennisc*.
- mente, 51/1784, *vb.* to aim at, to intend to go. O.E. *myntan*. *See note to l.* 1604.
- mervaylyth, 88/3066, *prs. s.* marvels, wonders. Cf. Fr. *merveille*.
- mete, 47/1633, *sb.* food, repast.
- meyne, 7/219, *sb.* host, company, retinue. O.Fr. *maisniee*.
- mikille, 30/1016, *adj.* many. O.E. *mycel*.
- moche, 15/505, *adj.* much.
- mode, 29/1009, *sb.* mind, temper, courage. O.E. *môd*.
- moolde, 5/136, *sb.* earth, worth. O.E. *molde*.
- moone, 28/944, *sb.* moan, complaint. Cf. O.E. *mânan*.
- more, 23/777, delay. *See note to l.* 1110.
- more, 29/1005, *sb.* moor, Maurian.
- mot, 19/650, *vb.* may.
- myghty, 56/1927, *adj.* *See the note.*
- myrke, 45/1541, *adj.* dark. O.E. *myice*.
- Nathethless, 15/506, *adv.* nevertheless.
- nather, 36/1232, *adj.* nother.
- ner, 13/416, *conj.* nor.
- nere, 22/756, *adv.* near.
- nerehondl, 86/2998, *adv.* almost.
- noght, 43/1497, *adv.* not.
- noght, 78/2712, *sb.* nothing.
- none, 32/1114, *sb.* nôon.
- nones, 3/74, *sb.* nonce, occasion.
- nothinge, 6/175, not at all.
- nothir, 8/267, *conj.* neither.
- nought for than, 43/1483, nevertheless.
- nyl, 17/585, *prs. s.* will not. O.E. *nyle*.
- Of, 32/1088, *ppr.* on account of.
- oght, 78/2713, *sb.* aught.
- onarmede, 14/464, unarmed.
- onneþe, 89/3105, *adv.* scarcely.
- onworthily, 49/1634, *adv.* unsefully.
- orders, 59/2036. *See the note.*
- ore, 72/2512, *sb.* mercy, favour. O.E. *âr*.
- orfrays, 83/2888, *sb.* gold embroidery. Lat. *Aurifrisum*.
- overlede, 72/2502, *vb.* to domineer over, to oppress.
- Parelles, 55/1917, *sb. pl.* perils. Fr. *péril*.
- paynym, 16/539, *sb.* pagan.
- pellure, 83/2887, *sb.* fur. O.Fr. *pelure*.

- pight, 34/1158, *pp.* pitched, fixed.
pinne, 88/3077, *vb.* to torment.
O.E. pinan.
- playn, 6/177, *vb.* to complain.
- plete, 33/1151, *rb.* plead, prattle.
From Fr. plet, plaid.
- plight, 26/889, *prs. s.* promise,
assure.
- poleyne, 6/176, *sb.* pully-pieces,
knee-armour.
- praye, 16/550, *sb.* press, crowd.
- prees, 40/1399, *sb.* crowd, struggle.
Fr. presse.
- preest, 34/1169, *adj.* ready. Fr.
prest.
- prik, 81/2831, *vb.* to spur a horse,
to ride.
- prikke, 65/2260, *sb.* a piece of wood
in the centre of the target. See
Halliwell's *Diction.* *s. v.* preke.
- prove, 6/183, *vb.* to try.
- prowe, 51/1766, *sb.* profit, advan-
tage, honour. Fr. prou.
- prymsauns, 28/965 (?). *See the*
note.
- Quod, 32/1095, *prt. s.* quoth.
- qwelle, 75/2614, *vb.* to kill. O.E.
ewellan.
- qwere, 17/566, *sb.* quire, choir-
service.
- qweynte, 3/74, *adj.* excellent, ele-
gant. O.Fr. coint. Lat. cognitus.
- qwike, 58/2001, *adj.* alive, burning.
O.E. ewie.
- qwite, 16/520, *vb.* to requite, to
reward.
- Racches, 2/56, *sb.* setting dogs,
pointers.
- rafe, 25/866, *vb.* to rave. O.Fr.
raver. Span. rabiar. Lat. rabiare.
- ras, 39/1349, *sb.* instant, occasion.
See the note. 19/645, hurry,
haste.
- rase, 23/774, *sb.* rush, channel of
the sea.
- raught, 46/1605, *prt. s.* reached,
aimed at, struck. O.E. rēhte.
- rede, 85/2980, *sb.* counsel, advice.
O.E. rēd.
- rees, 49/1693, *sb.* time, occasion.
- rehetē, 59/2035, *vb.* to cheer.
- rekyneth, 57/1982, *prs. s.* reckons,
deduces.
- releve, 7/219, *vb.* to rally.
- renew, 33/1126, *vb.* to tie. Fr.
renouer.
- renew, 63/2200, *vb.* to renovate, to
recommence. Renew.
- resyn, 16/534, *prs. pl.* rise.
- rew, 89/3105, *sb.* row, order. O.E.
rēw.
- roght, 54/1878, *pt. pl.* recked, cared.
O.E. rōhton.
- roiāl, 20/686, 51/1765, *adj.* exqui-
site, distinguished; 71/2483, de-
lightful. Cf. l. 2247.
- romie, 14/484, *vb.* to walk about.
See Stratmann, *s. v.* rāmen, p.
452.
- romme, 26/876, *sb.* room, space.
O.E. rūm.
- rowte, 2/54, *sb.* company, host.
- rowte, 60/2073, *vb.* to assemble in
a company, to throng, to rally.
- ruly, 47/1624, *adj.* rueful. O.E.
hrēowlīc.
- ryme, 10/339, *vb.* to cry out, to
moan.
- Saile, 12/385, *vb.* to assail.
- same, all in s., 56/1938, alto-
gether.
- sare, 21/706, *adv.* sorely, sadly.
- saule, 66/2310. *See the note.*
- saute, 18/61¹, *sb.* assault.
- saye, 58/1998, *pt. pl.* saw. O.E.
sāgon.
- sole, 33/1141, *rb.* style, manner.
- sede, 7/235, *sb.* seed.
- seke, 32/1116, *adj.* sick.
- semely, 2/39, *adj.* seemly, comely,
beautiful.
- sendelle, 4/129, *sb.* a kind of rich
thin silk.

- set, 49/1717, *vb.* to consider, estimate.
 sete, 3/62, *sb.* a seat.
 sewes, 76/2654, *sb.* juices, delicacies. O.E. seaw.
 seyne, 14/472, *vb.* to speak.
 shente, 1/23, *pp.* destroyed.
 shifte, 78/2704, *vb.* to divide, to share. O.E. sciftan.
 shonde, 64/2222, *sb.* disgrace, ignominy. O.E. sceand.
 shoon, 40/1381, *sb.* shoes. O.E. scéon, scéos.
 shope him, 2/50, *pt. s.* got himself ready to, arrayed himself.
 shoure, 15/509, *sb.* fight.
 shrew, 72/2518, *vb.* to curse.
 shrewes, 76/2652, *sb.* wicked beings.
 sikerlye, 62/2172, *adv.* surely.
 sith, 47/1632, *conj.* since.
 sithe, 47/1619, *sb.* *pl.* times. O.E. siȝ.
 skaped, 59/2043, *pt. s.* escaped.
 skath, 47/1645, *sb.* loss, damage, ruin. Cf. O.E. sceāðan.
 skomfited, 38/1320, *pp.* discomfited. O.Fr. desconfire.
 skulkyng, 76/2651, *prs. p.* lurking, breaking forth from a hiding place.
 smerte, 38/1309, *adj.* smart, pungent.
 smertly, 41/1419, *adv.* smartly, at once.
 socoure, 15/507, *sb.* succour, assistant.
 sogheten, 40/1372, *pt. pl.* moved on, rode. *See the note.*
 solas, 20/675, *sb.* relief, recreation, pleasure. O.Fr. solaz. Lat. solatium.
 somer, 77/2702, *sb.* a sumpter horse. Fr. sommier. Cf. Diez, *Etym. Dict. I.*, p. 364, *s. v.* salma.
 sonde, 61/2134, *sb.* message, order.
 sore, 2/47, *adv.* very much, eagerly.
 sore, 33/1138, *adv.* sadly.
 sowdeoures, 21/727, *sb.* soldiers, hirelings. Lat. solidarius. Cf. Fr. soudard, soudoyé.
 spede, 70/2433, *vb.* thrive.
 spille, 36/1226, *vb.* to destroy. O.E. spillan.
 stenyed, 24/825, *pt. s.* shook, astounded.
 steven, 65/2258, *sb.* voice. O.E. stefn.
 standart, 78/2717, *sb.* standard-bearer. Fr. étandard.
 store, 23/768, *sb.* provision.
 store, 92/3210, *sb.* stock, preservation, keeping.
 stoure, 7/212, *sb.* battle, tumult.
 stoute, 53/1825, *adj.* proud, boasting.
 stronde, 2/53, *sb.* strand, shore.
 stroyeth, 5/159, *prs. s.* destroyeth.
 stynte, 52/1804, *pt. pl.* stopped.
 sue, 46/1601, *vb.* to follow. Fr. suivre.
 sware, 13/428, *adj.* heavy.
 swyth, 47/1621, *adv.* quick, fast. O.E. swiðe.

 Tan, 74/2581, *pp.* taken.
 tene, 30/1032, *sb.* grief, anger, insult, injury. O.E. tēona.
 tene, 83/2902, *vb.* to vex, to wax wroth. O.E. tȳnan.
 teyde, 48/1648, *pp.* tied.
 tha, 76/2639. *See the note.*
 thane, 51/1756, than that.
 then, 46/1593, *vb.* to prosper. O.E. þeon.
 thikke, 30/1027, *adj.* numerous, plentiful, plenty.
 threste, 34/1170, *vb.* to thrust, shake, totter.
 thriffe, 78/2706, *sb.* thriving, prosperity, success. O.Icel. prift.
 tho, 59/2052, *pron.* those, them.
 tho, 59/2063, *art.* the, those.
 tho, 2/53, *adv.* then. O.E. ȝā.
 thronge, 41/1401, *sb.* thrusts, throwing of arrows.

- tobraste, 34/1168, *pt. pl.* burst, or broke in pieces. O.E. (tôbærst) tôburston.
- tohewe, 89/3103, *pp.* hewn to pieces. O.E. tô-hêawen.
- tokenyng, 8/242, *sb.* news, intelligence.
- totreden, 40/1382, *pp.* crushed, trodden down.
- trappe, 52/1802, *vb.* to go. Cf. Ger. trippeln, E. trip, O.Fr. treper.
- tredde, 58/1999, *sb.* thread. O.E. præd.
- trende, 27/940, *pp.* turned, vaulted.
- treted, 55/1923, *pt. pl.* treated, pressed. Fr. traiter.
- trewe, 3/67, *adj.* a thorough master of, a trustworthy interpreter of.
- treyumple, 27/913 (?)
- trowe, 8/246, *vb.* to believe.
- trusse, 49/1707, *vb.* to pack off, to be off.
- trwes, 31/1060, *sb.* truee.
- tyte, 6/181, *adj.* soon, quickly, fast.
- Unneth, 5/160, *adv.* scarcely.
- Vere, 28/965, *sb.* spring.
- vertue, 66/2312, *sb.* magie, power.
- viage, 82/2846, *sb.* voyage, journey.
- victory, 92/3227, *sb.* booty.
- voydanee, 32/1106, *sb.* relinquishment, deliverancee.
- voyde, 51/1768, *vb.* to give up, abandon, leave.
- Wage, 18/590, *rb.* to hire, pay.
- ware, 7/204, *adj.* aware.
- waste, 8/246, in = in vain.
- wende, 92/3214, *vb.* to turn, go. O.E. wendan.
- wende, 85/2958, *pt. s.* thought, O.E. wênde.
- wene, 31/1061, *vb.* to think.
- were, 7/210, *vb.* to defend, to protect, to fight. O.E. werian.
- werre, 16/541, *sb.* war.
- wery, 3/60, *adj.* weary, fatigued.
- wessh, 54/1871, *pt. pl.* washed.
- wete, 94/3270, *vb.* to know.
- what, 47/1623, *pron.* = who.
- wifle, 76/2650, *sb.* a kind of axe. O.E. wifel, " bipennis."
- wight, 27/933, *adj.* nimble, active. Sw. *vig*, activo.
- wireh, 5/148, *vb.* to work, to do. O.E. wyrean.
- wiste, 48/1662, *pt. s.* knew.
- wode, 9/276, *adj.* mad, furious.
- wode-wroth, 90/3130, *adj.* madly angry. O.E. wôd and wrâð.
- wone, 60/2093, *sb.* lot, quantity. Icel. wân.
- worehe, 59/2046, *vb.* to work, to do. O.E. wyrean.
- wortherd up, 34/1163, *pt. s.* got up, mounted.
- wote, 2/36, *prs. s.* know. O.E. wât.
- wotist, 61/2123, *prs. s.* knowest. O.E. wâst.
- wrake, 70/2446, *sb.* persecution, mischief, destruction. O.E. wracu.
- wreke, 88/3058, *pp.* wreaked, revenged.
- wrong, 73/2557, *pt. s.* pressed, forced his way, hurried off. O.E. wringan.
- wyne, 9/275, *vb.* get, attain. O.E. winnan.
- Yare, 19/639, *adj.* ready. O.E. gearn.
- yates, 66/2285, *sb.* gates. O.E. gatu.
- yede, 66/2311, *pt. s.* went. O.E. ge-eode.
- yolde, 12/403, *vb.* yield. O.E. gieldan, *pp.* golden
- yolowe, 29/1005, *adj.* yellow. O.E. geolo.
- pilke, 76/2644, *pron.* such, yon. O.E. þyle.
- þon, 4/108, *art.* the. O.E. þone.

INDEX OF NAMES.

AGREMARE, Agremour or Egremour, a town in Spain situated on the river Flagot. The soudan is holding his court there (l. 33), when he hears of the injuries done to his subjects by the Romans. Having destroyed Rome, he returns to Agremor (l. 672) [not to Morimonde, as in the *Destruction*, l. 1351, and in *Fierabras*, l. 27]. At Agremor the twelve peers are imprisoned and besieged. *Syr Ferumbras* reads *Egremoygne*, *Egremoun*, *Agremoun*.

ALAGOLOFUR, a Saracen giant, warden of the bridge of Mantible; ll. 2135, 2881, 2149, 2175, 2801, 3053. In *Syr Ferumbras*, l. 3831, etc., he is called Agolafre. In the French poem of *Fierabras* we find Agolafre and Golafre.

ALCARON, l. 2762, a Saracen deity; cf. note to l. 2271.

ALEROYSE, l. 1699, one of the twelve peers; cf. note to l. 884.

ALISAUNDRE. Ferunbras is called King of Alisaundre, ll. 510, 984. Cf. *Destr.* 71, 1237, 1315. *Fierabras*, 50, 66, 538, etc. Ashmole *Ferumbras*, 53, 88, etc.

APPOLYN, one of the Mahometan deities. See note to l. 86.

ARABYE, l. 3097. Cf. *Destr.* 75; *Fierabras*, 3160, 4096.

ASCALON. Laban's birthplace, l. 100, and subject to him. This name does not occur in any other version.

ASCAROT, l. 2762, a Mahometan god. Occurring in none of the other versions.

ASCOPARS, see note to l. 495.

ASKALOUS, l. 497.

ASSAYNES, l. 497.

ASSIENS, ll. 1039, 2085. In this poem only the last three nations are mentioned as being included among Laban's subjects.

ASSYE, l. 102, 123, 1000. See note to l. 1000.

ASTRAGOT, or **ESTRAGOT**, a Saracen giant who kills Sabaris, ll. 346, 352. He is slain by the portemallis let down by the Romans, l. 432. He was husband to Barrock, the giantess of the bridge of Mantible, ll. 3944, 4902. Cf. *Destr.* 1090. Not in *Fierabras* nor in the Ashmolean version. See note to l. 346.

AUFRIKE, ll. 102, 114. Aufrikanes, l. 257, part of the soudan's dominions. Cf. *Syr Ferumbras*, l. 5465, *Destr.* 76, *Fierabras*, 4913.

BABILON, see note to l. 69; cf. *Destr.* 78, 204, 85; *Fierabras*, 51; *Syr Fer.* 53.

BALDESEYNES, 501, 871. Occurring in no other version; cf. besides Martin's note to Kudrun, 161, 2, and perhaps *Fierabras*, 2873, 4721 Balegué = Balagner (Ballegarium, Valaguaria) near Lerida in Spain.

BARBARYE, l. 1001, mentioned only in this poem.

BARROK, ll. 2939, 2950, 3022, a giantess, wife to Astragot, slain by Charles. See note to l. 2939.

BELMORE, does not occur in the other versions; see note to l. 3122.

BELSABUB, l. 357, occurs only in this poem.

BERNARD OF SPRUWSE (? Prussia); 1715, one of the twelve knights. See *Introduction*, p. xxvii.

BOLOYNE, 3238. Charles presents

- the nails to that place. See note to l. 3236, and cf. *Fierabras*, l. 6199.
- BRETOMAYN, Laban's gaoler at Agremor, ll. 1533, 1591, slain by Floripas, l. 1606. This name is spelt 'Brutamont' in *Fierabras*, 'Brytamoun' in *Syr Ferumbras*. It is not to be met with in the *Destruction*.
- BROULAND, chief counsellor to Laban. See note on l. 1743.
- TRYER OF BRYTAYN,—of Moun-tez; see note to l. 1723.
- TRYER OF POYLE, a Roman knight, slain by Ferumbras; see note to l. 514.
- BULGARE, l. 1002. Occurring in no other poem.
- CASSAUNDRE, ll. 986, 512, town belonging to Lukafer. This name is not found in the other versions.
- CHARLES, Charlemayne, the French king.
- CHAUNDER, l. 123, a town in Asia; only mentioned here. See note to l. 1000.
- COSDROYE escorts a convoy destined for the soudan; he is slain by Roland; cf. note to l. 2695.
- CRAMADAS, a Saracen bishop, ll. 2775, 2788. Not found in the other versions.
- CURRAUNTES, the bridge near Mantrible, l. 2866. This name occurs only in this poem.
- DASABERDE, l. 1707, (?) mentioned only here.
- DENYS, ll. 27, 61, etc. Occurring in all versions.
- DURNEDALE, Roland's sword; see note to l. 875.
- ESPIARD, l. 111, Laban's messenger; cf. note to l. 2145.
- ETHIOPES, subject to Laban. See note to l. 257.
- EUROPE, l. 1002. Mentioned only in this poem.
- FERUMBRAS, see note to l. 93.
- FLAGOT, the river on which the city of Mantrible with its famous bridge is situated, cf. ll. 2559, 2798, 2855, etc., and *Fierabras*, ll. 7348, 4886, etc. When the twelve peers besieged in Agremar send Richard of Normandy to Charlemagne to ask his aid, Richard is said to have started in the direction of Mantrible, l. 2559; but finding the bridge blocked up and guarded, l. 2799, he is obliged to swim across the water, 'Flagot the flode,' l. 2804. Charlemagne being informed of the distress of his peers, starts towards Mantrible, l. 2849, and having first taken it and left Richard there with two hundred knights, l. 3044, he continues his march against the soudan at Agremar, l. 3047. Whence it is clear that Agremar cannot be situated on the river Flagot, as is stated in l. 34; a mistake evidently owing to an oversight on the part of the poet. Cf. besides, note to l. 1723.
- FLOREYN OF ROME, name given to Ferumbras after his baptism; see note to l. 1486.
- FLORIP, Florypas; see note to l. 614. In the Ashmolean versions we find *Floryppe*, a spelling which does not occur in any of the French poems. But once we find *Floripes* in *Fierabras*, l. 2035.
- FOCARD, l. 2900, one of the Christian knights who struck at the bridge-keeper of Mantrible when he refused to let them pass. The name occurs only in this poem.
- FOLK BALIANT, l. 1695, one of the twelve peers. Only found in this poem.
- FORTIBRAUNCE, l. 422, one of the soudan's engineers. Only occurring in this poem.
- FRAUNCE. Charles is called king of dowse Fraunce, cf. *Fierabras*, 2103; *Syr Ferumbras*, 1269. This phrase does not occur in the *Destruction*.

FREMOUNDE, a saint; see note to l. 2845.

FRIGE, l. 1000; Frigys, l. 1010. Part of the soudan's dominions, not mentioned in the other versions.

GALLOPES, l. 251, mentioned only in this poem.

GAZE, a town in Spain, where Charlemagne lands his troops. The name is found only in this poem (in rhyme), l. 772.

GENELYN, a French knight, notorious for his treachery. He advised Charles to leave Spain and to return home, urging that the twelve peers must be dead at Agremor, since no news arrived from them, l. 2820. When in assaulting Mantrible he saw Charles shut in in the city, he treacherously proclaimed the king to be dead, and ordered the French to return to France, where he hoped to be crowned king. But he was rebuked by Ferumbras (ll. 2970-2991). For his treason he is hanged and drawn at Montfaucon in Paris (ll. 3244-3254).

GENERYSE, ll. 1139, 1239, is the name Oliver gives himself when asked by Ferunbras. The French *Fierabras* and the Ashmole *Ferumbras* have Garin instead.

GY OF BOURGOYNE, see note to ll. 1888, 1892.

GYNDAR, l. 543, a Roman senator who kills ten Saracens. He is slain by Lukafer. Occurring only in this poem.

HUBERT, l. 518, a Roman knight, slain by Feruubras. Not mentioned in the other versions.

IFFREZ, a Roman senator who advises to send to Charles for help. See note to l. 165.

INDE, l. 999. Not mentioned in the other poems. Cf. note to l. 999.

ISRES, 625, 641, the chief porter of Rome, who treacherously delivers the keys to the Saracens. See note to l. 625.

JUBYTER, ll. 2254, 2762, a Saracen god, mentioned only in this poem.

LABAN, see note to l. 29.

LOWES, occurring in the *Sowdan* and the *Destruction*, but not mentioned in the other versions. See note to l. 24.

LUKAFER OF BALDAS, see note to l. 113. Once, l. 236, this name is spelt Lukefere.

MACEDOYNE, l. 1002. Occurring only in this poem.

MAHOUND, see note to l. 86.

MARYN, l. 2326, introduces himself into the bed-chamber of Floripas to steal the fatal girdle. In the French poem, l. 3046, he is called Maubrun d'Agremolée; in the Ashmolean version Maubyn of Egremolee, l. 2385. Cf. *Introduction*, pp. xx, xxx, xxxi.

MARAGONDE, the name of Floripass's governess, l. 1563. Spelt Morabunde in the French poem. See *Introduction*, pp. xxx, xxxi.

MARIE, ll. 917, 2390; cf. *Destr.* ll. 374, 564; *Fierabras*, ll. 285, 815; *Syr Ferumbras*, ll. 5177, 5451.

MARSEDAG, king of Barbarye, occurs only in this poem. See note to l. 2247.

MAUNTRIBLE, a town in Spain on the river Flagot (see above) with a bridge; cf. also *Destr.* 211, and *Fierabras*, 1867, etc.

MAYON, ll. 278, 422, 2230, Laban's engineer; spelt Mabon in the *Destr.* ll. 908, 941, and in *Fierabras*, l. 3735. The name does not occur in the Ashmole MS.

MIRON OF BRABANE, one of the twelve peers, occurring only in this poem, l. 1703.

MONTFAWCON, l. 3253. Not found in the other versions.

MOUNPELERS, after having conquered the soudan, Charlemagne sails from Spain to Mounpeler, l. 3228. The name does not occur in the *Fierabras*, where the king returns to France in an eight days' journey (ll. 6164—6187). Cf. *Destr.* ll. 250, 286.

MOWNJOYE, see note to l. 868, and cf. the *Song of Roland*, 128/746.

NEYMES OF BAVERE, one of the twelve peers, see note to l. 836.

NUBENS, l. 873, NUBYNE, l. 1001, a people subject to the soudan.

OGER DANOYS, one of the twelve peers, see note to l. 836.

OLIBORN, l. 99, the soudan's chancellor; only found in this poem.

OLYVER, one of the twelve peers; see note to l. 1250.

PARIS, l. 917; see note to l. 3254.

PERSAGYN, a king of Italy, and uncle to Ferumbras, slain by Oliver, l. 1259. In the *Destr.* l. 162, we find one Parsagon mentioned among the peers of the soudan's empire. See note to l. 1259.

PERSE, l. 2888, cf. *Destr.* ll. 77, 421. *Fierabras*, 1640, 1713.

SEINT PETER, ll. 161, 480, etc., the saint; cf. *Fierabras*, l. 1261; *Syr Ferumbras*, l. 3756; *Destr.* l. 501.

CEINT PETER, l. 453, the cathedral; cf. *Fierabras*, l. 57; *Destr.* l. 1109.

SEINT POUL, ll. 163, 3269, the saint; cf. *Syr Ferumbras*, l. 3756; not mentioned in the other poems.

POYLE, l. 514, ? Apulia; found only in this poem; cf. note to l. 1000.

QWYNTYN, l. 1298, a saint by whom Ferumbras swears; see note to l. 2845.

RICHARD OF NORMANDY, see notes to ll. 2535, 2795, 3044.

ROMAYNE, l. 77, inhabitant of Rome.

ROME, l. 17.

ROULAND, see note to ll. 1499, 1888.

SATHANAS, l. 2777, a Saracen god.

SAVARIS, l. 171, a duke of Rome who leads the Roman troops against the Saracens. He is slain by Estragot (l. 346). He also occurs in the *Destr. de Rome*. In the French *Fierabras* appears a French knight Savaris, l. 1699.

SORTYBRAUNCE, the chief counsellor of the soudan.

SPAYN, l. 717, belonging to the soudan's dominions. It is the scene of the principal action narrated in this poem, as indeed the only part where the scene is laid elsewhere is that describing the destruction of Rome.

SYMON, a saint by whom Charles swears, l. 1713.

TAMPER, a name peculiar to this poem. He erects a gallows before Agremore castle to hang Guy, l. 2641.

TERMAGANT, l. 137, a Saracen deity; cf. note to l. 86. Spelt Ternagant in *Syr Ferumbras*, Tervagant in the French *Fierabras*.

TERY LARDENEYS, one of the twelve peers; see note to l. 1691.

TURKES, l. 874, cf. *Fierabras*, 128, 1641, 3767. *Syr Ferumbras*, 5433, 5677.

TURPYN, the French bishop who baptizes Ferumbras, l. 1475. This name does not occur in the Ashmole MS.

VENYS, subject to Laban; see note to l. 1000. Mentioned only in this poem.

The Taill of Rauf Coilyear

WITH THE FRAGMENTS OF

Roland and Vernagu

AND

Otuel.

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PART VI.

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(FROM THE UNIQUE COPY OF LEKPREUIK'S EDITION OF 1572)

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AND

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(FROM THE UNIQUE AUCHINLECK MS., ABOUT 1330 A.D.)

RE-EDITED FROM THE ORIGINALS,

with Introduction, Notes, and Glossary,

BY

SIDNEY J. H. HERRTAGE, B.A.,

EDITOR OF "SIR FERUMBRA," "THE SEGE OFF MELAYNE," "THE LYF OF
CHARLES THE GRETE," THE "CATHOLICON ANGLICUM," ETC.

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XXXIX.

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INTRODUCTION.

Rauf Coilȝear, p. v.

Roland and Vernagu, p. vii, xiv.

Otucl, p. vii, xiii, xv.

THE present part of the Early English Text Society's series of Charlemagne Romances contains three pieces, all unique, and all only once before printed. The first piece, "The Taill of Rauf Coilȝear," is here reprinted from the only known copy existing, which was discovered in the Advocate's Library in Edinburgh in 1821. Nothing whatever is known of the author of the poem. He certainly lived before 1500, for Dunbar, in his address to the king, refers to the "taill" as follows:—

"Quhen servit is all uder man,
Gentil and semple off every clan,
Kyne of *Rauf Colyard* and Johne the Reif,
Nathing I get, na conqueis can,
Excess of thought dois one mischeif."

And Douglas, in his "Palice of Honour," written in the year 1501, also couples Rauf Coilȝear and John the Reeve—

"I saw *Raf Colyear* with hes thrawin brow,
Craibit Johne the Reif, and auld Cowkelpis Low."

The copy in the Advocate's Library was, as will be seen from the colophon, printed in 1572 at St. Andrews, by Robert Lekpreuk. The "taill" begins on leaf A ij, and occupies fourteen pages. The subject is one which appears to have been a favourite one in all ages. The idea of a king disguising himself, in order to mix freely amongst his subjects without being recognized, whatever his motive, has frequently recommended itself to English ballad-makers. Thus we have the ballads of "The King and the Miller of Mansfield," "King Henry and the Soldier," "King James I. and the Tinker," "King William III. and the Forester," "King Alfred and the Shepherd," "King Edward IV. and the Tanner," "King Henry VIII. and the Cobbler," and the oldest of all, "John de Reeue," or "John the

Reeve," a ballad written in the opinion of Prof. Hales about the middle of the 15th century, but, according to Mr. Wright, in the latter part of the 14th century. It was certainly written after 1377 and before 1461.¹

The fact that Charles the Great and his "Duchepairis" are introduced into the poem, and that the scene is laid partly on a wild moor near Paris, and partly in Paris itself, would lead to the conclusion that it had a French origin; but there are, probably, no real grounds for such a conclusion. The number of French idioms is far fewer than we should expect to find in a translation or adaptation; those which do occur, *e.g. pardie, in fay, bone fay*, are nearly all colloquial, and such as, from the intercourse between the two countries, might well be familiar to a native of Scotland.

The poem, as pointed out by Dr. Irving,² begins in a similar manner to the "Awnturs of Arthur."³ Both are written in 13-line alliterative stanzas, the only difference being in the scheme of rimes, which in the "Awnturs" is *ababababacca*, and in "Rauf Coilȝear," *ababababccddc*. For this reason Dr. Irving conjectured that possibly the two poems are by the same hand. In all probability the poem is quite original, the reference to an authority, "as the buik sayis," l. 355, being nothing more than one of those phrases which the authors of romances so frequently inserted in order to give a fictitious air of authenticity to their compositions.⁴ Whoever the author was, he deserves credit for the really quaint humour with which he has worked out his subject. It is impossible to say exactly when the poem was first written, since "the whole orthography has been assimilated to that of the 16th century," and in its present shape belongs to what Dr. Murray defines as the "Middle Period" of

¹ It is reprinted in full by Prof. Hales and Mr. Furnivall in "Bishop Percy's Folio MS." 1868, vol. ii. pp. 550—594. My own belief is that it was written not later than 1400. I do not think the use of such a construction as "thou had wedded Iohn daughter reeue," that is, the daughter of John the Reeve, came down so late as 1450; though common in the 14th century. See examples in note to p. 41, l. 154, below.

² "History of Scottish Poetry," ed. J. A. Carlyle, M.D. Edinburgh, 1861, p. 88—93.

³ Printed for the Camden Society in "Three Metrical Romances," pp. 1—36.

⁴ See Dr. Hausknecht's note to the 'Sowdone of Babylone,' l. 26. But in this case it may mean that the service was done as the book directs.

Lowland Scotch.¹ Probably we shall not be far wrong in assigning it to the middle of the second half of the 15th century.

The description of the deadly duel between Rauf and the Saracen is a really comical burlesque of the combats described in Sir Ferumbras, Otuel, &c., and we may be pardoned for entertaining a slight suspicion that the promise of the hand of Joanna in the one case, and of Belesent in the other, had probably more to do with the conversions of the Saracens than either the arguments of Roland, or the descent of the dove on the head of Otuel.

The second and third poems contained in the present part are printed from the celebrated Auchinleck MS. They were printed, but far from correctly, for the Abbotsford Club in 1836, together with a fragment of a romance of Alexander, contained in the same MS.² In both, the first letter is always separated from the second by a pretty wide interval. Both are unfortunately defective, having been mutilated for the sake of the illuminations which have been torn out. “Rouland and Vernagu” has not, however, suffered much : the loss at the beginning probably only amounting to eight lines. “Otuel” has fared worse, having lost eight lines near the beginning, and probably a leaf at the end. The two poems were analyzed by Ellis, the first under the title of “Roland and Ferragus,” the second under that of “Sir Otuel.”³ Of the latter, he says that “a second MS., in six-lined stanzas, is in the possession of W. Fillingham, Esq. The style of this is much more languid and feeble, resembling pretty nearly the diction of the romance which we have just examined [“Roland and Ferragus”]. It has, however, the merit of completing the story, and of furnishing a paraphrase of Turpin’s Chronicle from the period of the death of Ferragus to the battle of Roncesvalles.” This MS. has been lost sight of, and I have not been able to gain any information as to its whereabouts. I therefore here reprint Ellis’s analysis of that part of it which forms the continuation to “Otuel.”

¹ “Dialect of the Southern Counties of Scotland,” 1873, p. 57.

² “Ancient Metrical Romances,” from the Auchinleck MS. Edinburgh, 1836, pp. i—xxvii, 84.

³ “Specimens of Early English Metrical Romance,” 1805, vol. III. pp. 283—355.

"In the continuation of the story, Otuel appears to be almost forgotten, though his name occurs two or three times towards the end of the romance, for the sole purpose, as it should seem, of justifying its title. I have already observed that such a continuation would scarcely deserve notice, but that it presents us with the concluding scene in Turpin's history, the battle of Roncesvalles.

Charles, having thus terminated the campaign of Lombardy, led his unsuccessful rival to Paris, where Garsie, convinced that it was out of the power of Mahomet or Apolyn to obtain for him such terms as he might secure by embracing Christianity, consented to be baptized by the hands of archbishop Turpin. Soon after this, Charles received intelligence that Ibrahim king of Seville, having united his forces with those of the king of Cordes, was encamped near that city; he therefore collected an army with all possible expedition, and marched to attack them. He found them

'With batayles stern ten ;
The first waren foot-men
That grisliche were of cheer ;
With hair they were be-hong,
And beardys swithe long.
And hornes in hond bare.'

These ugly troops were also provided with numberless bells and other sonorous instruments, which, added to the hideous shouts and yells with which they advanced to the attack, produced a discord truly diabolical. It will readily be believed that the valorous knights, who formed the van of the Christian army, were very little disturbed either by the abominable features, or by the grotesque gesticulations, or by the dissonant noises of these uncouth antagonists: but their horses, who were perfectly unprepared for an encounter with such musicians in masquerade, utterly refused to approach them, and, when roused by the spur from the lethargy of astonishment into which they had been plunged by the unexpected sight, suddenly dispersed in all directions, and, charging the French infantry with the rapidity of lightning, threw them into confusion; after which, communicating the panic to the body of reserve, they hurried the astonished Charlemagne, together with his twelve peers, several miles from the field of battle.

The infantry, having at length gained a commanding eminence, were easily rallied, because they could not run much further; but it was not till late in the evening that they were joined by the cavalry, when the king commanded them to pitch their tents. On the following morning he gave orders that the ears of all the horses in the army should be carefully stopped with wax, and that they should at the same time be hood-winked; after which he marched forward in good order to meet the enemy. The Saracens were now repulsed in their turn; but maintained an obstinate conflict in defence of their sacred

standard, which was carried in a car drawn by twelve oxen. On this occasion, Charlemagne exhibited the greatest heroism, and, drawing his good sword Joyeuse, rushed into the midst of his enemies, forced his way to the standard, cut in two the long and massive spear on which it was reared, and shortly after clove the skull of the ferocious Ibrahim, the tyrant of Seville. Eight thousand Saracens fell in this battle; and on the following day the king of Cordes, who had escaped into the city, was forced to surrender, and to do homage to Charles, after promising to renounce his former creed, and to embrace the doctrines of Christianity.

Immediately after this victory, the French army was called off to repress the inroads of the king of Navarre; and on this occasion the pious Charles was gratified by a fresh miracle. It is well known that those who die in battle against the infidels are rewarded by the crown of martyrdom; and if this were not a matter of course, it was in the present case secured by the express promise made by St. James to Charles in his sleep. Now the good king wished to know how many of his knights were predestined to lose their lives on this occasion, and prayed to heaven that his curiosity might be satisfied. Accordingly, the intended victims were all marked with a red cross on their shoulder; but Charles, finding their number much greater than he expected, and wishing to obtain a cheaper victory, left them all behind in a place of security, attacked the enemy, gained the battle, and returned without loss. In the mean time those for whom he was thus solicitous had all expired; and thus did the good king learn that it is useless to oppose the designs of Providence.

Having at length secured the submission of Spain, by distributing all his conquests, either amongst his own friends or amongst those of his benefactor St. James, Charlemagne became desirous of returning into France; but feeling some uneasiness at leaving behind him two Saracen kings, named Marsire and Baligand, who then resided at Saragossa, he despatched an ambassador to inform them that they must immediately consent to be baptized, or else pay him tribute. The ambassador whom he chose for this mission was the celebrated Guines or Ganelon, whose duty to his sovereign and to his country was soon overpowered by a present of thirty *somers* (beasts of burthen) laden with gold and silver, which the artful Saracens offered to him on condition of his undertaking to lead the French army into the defiles of the forest of Roncesvalles.

And thritti steedes with gold fine,
To Charles sent that Sarrazin,
All they were white as flour;
And an hundred tuns of wine,
That was both good and fine,
And swithe fair colour.¹

¹ Gaguin, in his translation of Turpin, adds to this present a thousand beautiful damsels, "pour en faire à leur volonté," and further explains to us

At the same time they permitted Ganelon to make, in their name, whatever promises he might think necessary for the purpose of preventing any suspicions in the mind of Charlemagne.

The traitor executed his commission with great address, and suggested such a disposition of the French army as insured the destruction of Roland and of all his companions. Charles in person commanded one half of the army, and was suffered to pass the mountains unmolested, and to descend into the open country ; but no sooner had Roland, who conducted the second division, advanced into the forest of Roncesvalles, than he found himself attacked on all sides by the Saracens, who had been previously posted on every eminence, and had concerted every measure for the surprise of the Christians. Roland, as might be expected, made a desperate resistance, and, being assisted by all the best knights of France, nearly annihilated the first body of his assailants ; but the Saracens continued to receive constant reinforcements, while the Christians were exhausted by fatigue and hunger. Constantine of Rome, Ogier le Danois, Reynald de Montauban, Sir Bertram the standard-bearer, and many others of less note, after performing prodigies of valour, were successively slain. Olivier, covered with wounds, was at length overpowered, and Roland, after singly cutting his way through the enemy, perceived that all hopes of retreat were lost, and that nothing remained for him but to seek for an opportunity of dying honourably in the field.

After wandering for some time in the forest, he discovered a single Saracen, whom he secured and bound to a tree ; after which having gained an eminence from whence he could discover the situation of the enemy, he sounded his ivory horn, collected round him a small number of his fugitive soldiers, and, returning with them to his prisoner, unbound him, and promised him life on condition that he should point out to them the person of king Marsire. The Saracen readily obeyed, and showed him the king mounted on a bay charger, and bearing a golden dragon on his shield ; upon which Roland, setting spurs to his horse, dashed through the surrounding guards, and with one blow clove his enemy to the saddle-bows. Baligand collected the remains of the Saracen army, and retreated to Saragossa.

Roland, now covered with wounds, and beginning to suffer severely from fever and from thirst, dismounted from his horse, lay down under a tree, and, drawing his good sword Durindale,

‘ Tho he began to make his moan,
And fast looked thereupon,
As he it held in his hond.

the real cause of the terrible disaster which befel the Christians. “ Mais pour autant que les gens de l'ost s'estoient enyvrés, les nuits précédentes, du vin des Sarrazins que Ganelon avoit amené, aucuns avoient communis le peché de fornication avec las femmes Sarrazines, et aultres femmes chretiennes de France.” Cap. 20.

“O sword of great might,
 “Better bare never no knight,
 “To win with no lond !
 “Thou hast y-be in many batayle,
 “That never Sarrazin, sauns fayle,
 “Ne might thy stroke withstand.
 “Go ! let never no Paynim
 “Into batayle bear him.
 “After the death of Roland !
 “O sword of great powere,
 “In this world n’ is nougnt thy peer,
 “Of no metal y-wrought ;
 “All Spain and Galice
 “Through grace of God and thee, y-wis,
 “To Christendom ben brought.
 “Thou art good withouten blame ;
 “In thee is graven the holy name
 “That all things made of nougnt ! ””

After these words he rose, and, exerting his whole force, struck the sword against a rock in hopes of breaking it : but Durindale sunk deep into the solid stone ; and when he had with some difficulty drawn it out, he found the edge uninjured.

The dying hero now blew his ivory horn, in hopes of drawing round him some friends, if any such had escaped from the battle, to whom he might consign his sword, and who might join with him in prayer during his last moments. No one appeared. He made a second effort, and with such violence that he burst the horn, and at the same time so distended all his veins that his wounds began to bleed most abundantly, and soon reduced him almost to extremity. The sound of this blast was distinctly heard in the army of Charlemagne, who wished to return in search of his nephew, but was persuaded by Ganelon, that Roland could be in no danger, but was most probably amusing himself by hunting in the forest. It brought, however, to Roland, two of his companions, Sir Baldwin and Sir Terry, who having escaped the general slaughter, had been hitherto wandering through the forest, and whom he sent in search of some water ; which, however, they were unable to find. In the mean time a Saracen, coming by chance to the spot where the hero lay, endeavoured to carry off Durindale ; but Roland, suddenly starting up, wrenched the sword from his hand, killed him with one blow, and fainted with the exertion : so that Sir Baldwin, finding him apparently lifeless, laid him with great care across his horse, took care of his sword and horn, and conducted him to an adjoining valley, where the hero, recovering his senses, had time to make a very long prayer before he expired ; when his soul was immediately carried up to heaven by a troop of angels.

Archbishop Turpin was, at this moment, saying mass for the souls of the dead, and distinctly heard the songs of these angels, who were, however, too distant to be seen : but at the same time he discovered

and interrogated a troop of black fiends, who were flying to hell with the soul of king Marsire, and who reported to him the death of Roland, which he instantly notified to Charlemagne.

The good king instantly set off towards Ronceesvalles, and being met by Sir Baldwin, who confirmed the deposition of the devils, was conducted by him to the body of Roland, over which he swooned two or three times, and uttered many learned but tedious lamentations.¹ He then prepared for vengeance; and, having first prayed to Heaven that the sun might be stopped for him, as it had formerly been for Josua (a favour which was readily granted to him), led his army against Saragossa, where Baligand had found a retreat. In this battle, Sir Turpin distinguished himself by many acts of extraordinary valour, as did also Sir Hugon, Sir Thibaut, Charlemagne, and Otnel, of whom we have long lost sight, but who is now brought forward for the purpose of killing Perigon, king of Persia, whilst Turpin has the honour of destroying the treacherous Baligand. Sixty thousand Saracens, it seems, were slain in this long and murderous day; after which Charles returned to the fatal field of Ronceesvalles; where Sir Terry, having formally accused Ganelon of causing the destruction of the French army, and having proved his charge in single combat, that traitor was condemned to be hanged, and then torn into quarters by four horses. Having thus revenged the death of his nephew,

‘Charlys took his knights,
And went to Roland. anon rights,
With swithe great dolouř;
Rolandys body he let dight,
With myrrh and balm anon right,
With swithe good odouř.’

“Rouland and Vernagu” can claim credit for little more than being a fair translation or adaptation of the Chronicle of the pseudo-Turpin, as will be seen from a comparison with the Latin version, of which I reprint the chapter containing the account of the duel of Roland and Vernagu, or Ferragns. In l. 328 the translator expressly refers to his Latin original, and in l. 481 he evidently assumes it to have been written by Turpin himself.

¹ Though these lamentations are insufferable in the drawling stanzas of our English translator, they are not unentertaining in the old French of Gaguin. “O le bras dextre de mon corps! l’honneur des Ganles! l’espée de chevalerie! Haech inflexible, haubergeon incorruptible et heaulme du salut! Comparé à Judas Machabeus par ta valeur et prouesse, ressemblant à Sanson, et pareil à Jonatas fils de Saul par la fortune de ta triste mort! O chevalier très aspre et bien enseigné à combattre! fort plus fort, et très fort! génie royal! destruc-teur des Sarrazins! des bons Chrestiens défenseur! le mur et deffence des eleves! le ferme baston des orphelins et veuves! la viande et réfection des pauvres! la révélation des églises! langue sans avoir menti ès jugemens de toutes choses,” &c. (chap. xxiv.). (See *Charles the Grete*, pp. 240-1.)

“Otuel,” on the other hand, is written with a considerable amount of spirit and animation. It is connected with “Rouland and Vernagu” by the concluding lines of the latter, the “Sege of Melayne” coming in as an interlude between the two. It differs in so many respects from “Roland and Otuell” that the relations of the two may be compared to those of the “Sowdone of Babylone” and “Sir Ferumbras.” It is, in fact, not a translation so much as an adaptation or reproduction, the author not considering himself confined to a strict following of his text, but free to modify, add, or omit at pleasure. In its opening it agrees with the Middlehill MS. of “Otnel,” rather than the Vatican MS., for while the latter gives the time of Otuel’s appearance as “à Pasques,” the former says: “ço fu le jor dunt li Innocent sunt.” In “Rouland and Otuell,” l. 193, as in “Otnel,” Otuel agrees to surrender his sword to Roland; but in the present version it will be seen that he indignantly refuses. “Rouland and Otuell” again omits the passage describing the death of Arapater (Erpater) at the hands of Otuel (see note to l. 1129), which is briefly related in “Otuel,” ll. 1111—1122. Nothing is said in “Otuel” about Ogier’s reception and treatment by Clarel’s mistress, in which “Rouland and Otuell” follows closely the account in “Otnel,” and both omit his torture by her on hearing of the death of Clarel. The positions of Roland and Oliver in the episode described in st. exvii of “Rouland and Otuell” are reversed in “Otuel,” ll. 1399—1416. The details of the final general engagement differ very considerably, but “Rouland and Otnell” follows “Otnel” more closely than does “Otuel.” It appears then, on the whole, that “Rouland and Otuell” is a tolerably close translation of a French version of “Otnel,” which was not, however, identical with the “Otnel,” edited by MM. Guessard and Michelant, while “Otuel” is a free adaptation or reproduction of another version, differing in some minor details, but how far it is impossible to say, owing to the loose open manner in which the author of the English poem has treated his subject. In l. 706 he refers to “romaunse” as his authority, but this may be simply for the purpose of gaining credit for his work.

The following are the principal dialectal peculiarities of “Rouland and Vernagu” and “Otuel.”

In the former the pronouns are—

S.			P.		
1	2	3	1	2	3
N I y ich.	þou.	he hye (116) it.	we.	ȝe.	he (70) þai.
G mi min.	þi.	his.			her.
D me.		him.			
A me.	þe.	him it.		ȝe.	hem.

Ichadel (768) and *ich* (208, 286) = same, very, are noticeable.

The genitives of nouns end in *-es*, except *pin* (396): *winter* (5) is plural as in A.S., and so also *nist* (366, 389).

In verbs the infinitive ends in *-en*, but the *n* is generally dropped. We have *resten*, *gon*, *ben* (and also *be*), *slen*. Three times we have an ending in *-y* or *-i*, *answerey* (764), *prechy* (156), *serui* (358): *yse* occurs once (789).

* In the present indicative we have one instance, *woni* (166), of an ending in *-i*. In the second person singular we have *comest* (162) and *wiunes* (164): the ending in the third person singular is *-th*, and with one exception, *dow* (202), the same ending is used throughout in the plural.

Bit for *biddeth* occurs once (56), and we have instances of the coalescence of the first personal pronoun with the verbs, *ichot* (767), *ichil* (2, 430), and *ichaute* (396, 732); the second personal pronoun is frequently attached to the verb, as *hadestow* (514), *astow* (781). In the preterite the plural ending is *-en*, but the *n* is generally omitted.

The plural imperative ends in *-eþ*. Only one present participle occurs, *slepeand* (623).

In the past participles the ending of weak verbs is *t*, of the strong verbs *-en*, but the *n* is sometimes omitted. The prefix *i-* or *y-* (A.S. *ge*) is generally used: thus we have *y-meten*, *y-schapen*, *y-sen*, *y-bore*, and *y-born*, *y-founde*, *y-corn*, *y-herd*: *forlore* and *forlorn* also occur.

Of inflections of the article we have one instance, “*þan þridde day*” (691), which survived perhaps as a kind of formula: “*þe nende*” occurs in l. 389, and “*þe neue*” in l. 581.

In “Otuel” the following forms occur in the pronouns:—

S.			P.		
1	2	3	1	2	3
N i, ich, ihe.	þou, þou.	He, ho (1097), þo (1001).	we.	þe.	þei.
G mi, min,	þi, þin	his, hise.		þoure.	here, hare (1078).
myn					
D me.	þe.	him.			ham (918), hem.
A me.	þe, te.	him.	us.	þou.	hem, ham (1660).

Hit is used (103, 384) referring to masculine nouns, as in “Sir Ferumbras”: *beie* for *both* occurs once (529).

In verbs the ending of the infinitive is generally *-en*, but the *-n* is at times omitted: thus we have *habben*, *habbe*, and *hauen*, *gon* and *go*, *sene*, *seen* and *se*, *slen* and *sle*, *ben* and *be*, &c.

In the present indicative the second person singular ends in *-est*, but once we have *tou wille*: the third person singular ends in *-eþ*.

In the plural the first and third persons end in *-en*, the *-n* being sometimes omitted.

The second person ends in *-eþ*, except in l. 2, where we have *willen*, and in l. 613, where we have *habben*. The termination is omitted in ll. 614 and 979.

Rit for *rideth*, *halt* for *holdeth*, and *bytit* for *betideth*, occur once each. There is no instance of this coalescence of the first personal pronoun with the verb, but the second is sometimes found attached on to its verb as *dostou*, and the third in one instance, *taket* (210).

In the preterite the second person singular ends in *-est*, and the third person plural in *-en*, the *n* as usual being frequently omitted.

The plural imperative ends in *-eþ*.

The present participle ends in *-ing* or *-yng*, except in one instance, *fleinde* (1460).

The past participles of the weak verbs end in *-t*, of the strong in *-en*, the *-n* being frequently omitted. The prefix *i-* or *y-* is omitted as often as it is used: thns we have *i-comen*, *comen*, and *come*, *i-be* and *ben*, *y-gon*, *gon*, and *go* (1012). We find also *lorn*, *i-loren*, and *lose* (1398).

The following instances of plurals of nouns in *-n* occur: *foon* (64), *honden* (174), *sinnen* (394), *gamen* (710), *steeden* (1007), and *eien* (1100): *hond* occurs in l. 916.

The verbs *have*, *will*, *wist*, and *be* have negative forms: *nist*, *nult*, *nold*, *nis*, *nelle*, *nere*, *nis*, *nabbe*, &c.

Adverbs in *-iche* occur in ll. 346, 365, 559-60 and 1158, &c.

In ll. 317 and 1528 we have perhaps an instance of the tendency to drop the *t* of the second person of verbs which is frequent in the “Bestiary” and “Genesis and Exodus.” (See Dr. Morris’ Introd. to the latter, p. xviii.)

The use of *u* for *i*, as *hul* for hill, *whuche* for which, &c., is not uncommon.

A consideration of these forms and peculiarities leads to the conclusion that the poems were written by an East-Midland scribe, who from some reason or other was acquainted with Southern literature.

With regard to the date of composition of the poems the Auchinleck MS., from which they are here reprinted, is generally ascribed to c. 1330 A. D.; but, were such not the case, so far as “*Roland and Vernagu*” and “*Otuel*” are concerned I should feel disposed to assign a somewhat later date.

I am indebted to Dr. Murray for the collation of “*Rauf Coilȝear*” with the original, and also for numerous hints and suggestions as to the poem, and to Mr. Furnivall for information as to John de Reeue.

*Finchley, N.
Christmas, 1882.*

APPENDIX.

DE BELLO FERRACUTI GIGANTIS, ET DE
OPTIMA DISPUTATIONE ROLANDI.¹

STATIMVERO nunciatum est Carolo, quod apud Nageram, Gigas nomine Ferracutus, qui fuit de genere Goliad, aduenerat de oris Syriæ, quem cum viginti millibus Tureorum Babylonis Admiraldus ad bellandum Carolum regem miserat. Hie vero lanceam aut sagittam aut spatham non formidabat, vim quadraginta fortium possidebat. Quapropter Carolus illico Nageram adit. Mox vt eius aduentum Ferracutus agnouit, egressus ab vrbe, singulare certamen, scilicet vnum militem contra alterum, petiit. Tune mittitur ei primum à Carolo Ogerius Dacus: quem mox vt solum Gigas in campo aspexit, suauiter iuxta illum vadit, et illico eum brachio dextro eum omnibus suis armis amplexatus est, et deportans illum, cunctis videntibus, in oppidum suum leuiter, quasi esset vna mitissima ouis. Erat enim statura eius quasi cubitis duodecim, et facies eius longa quasi viius cubiti, et nasus illius viius palmi mensurati, et brachia et crura eius quatuor cubitorum erant, et digitus ejus tribus palmis. Deinde misit ad eum causa bellandi Carolus Rainaldus de Alba Spina, et gigas detulit illum solo brachio illico in carcerem oppidi sui. Deinde mittitur Constantinus rex Romanus et Oliverius comes,

News having reached Charles that Ferragus, a Saracen giant, was at Nagera challenging any French knight to single combat,

Ogier is first sent against him.

But the Saracen lifts him easily with one hand and carries him off.

Then Rainald is sent, but he too meets with the same fate, as also do Constantine and Oliver, whom

¹ De Vita Caroli Magni et Rolandi Historia Joanni Turpino, Archiepiscopo Ramensi vulgo, tributa. Ed. A. Sebastiano Ciampi. Florence, 1822, ch. xviii, pp. 39-49.

Ferragus carries off, one in each hand.

Then 20 knights are sent in pairs, but with the same result, so that all are afraid of the Saracen.

At last Roland challenges him, but Ferragus lifts him on to his saddle.

Roland catches him by the chin, and they both fall.

They mount their horses and begin to fight.

Roland accidentally kills Ferragus' horse,

and afterwards knocks his sword out of his hand.

Ferragus with his fist kills Roland's horse,

and they fight on foot till dusk,

when they leave off, agreeing to resume the duel next day.

Next morning they meet again: Ferragus armed with a sword, and Roland with a long, crooked staff.

et ipsos simul, vnum ad dexteram, et alium ad laeuam, in careerem retrusit. Deinde mittuntur viginti pugnatores, scilicet duo insimul separatim, et illos, similiter carcere mancipauit. His itaque inspectis, Carolus, cunctis insuper admirantibus, neminem postea ausus est mittere ad expugnandum eum. Rolandus tamen vix impetrata licentia à rege, accessit ad Gigantem bellatorem. At ipse Gigas rapuit eum sola manu dextra, et misit eum ante se super equum suum. Cumque illum portaret versus oppidum, Rolandus, resumptis viribus suis, et in Domino confisus arripuit eum per mentum, et statim euertit eum retro super equum, et eeciderunt ambo simul de equo prostrati solo: statimque eleuantur à terra ambo pariter, et ascendunt equos. Illuc Rolandus, spatha propria euaginata, Gigantem occidere putans, equum eius solo ietu per medium trucidauit. Cumque Ferraeutus pedes esset, spathamque euaginatam manu tenens ei nimias minas intulisset, Rolandus sua spatha in brachio, quo spatham suam Gigas tenebat, illum percussit, et minimè eum læsit, sed spatham eius é manu excussit. Tunc Ferraeutus gladio amisso, pereutere putans pugno clauso Rolandum, eius equum in fronte percussit, et læsit, et statim equus obiit. Denique sine gladiis et pedites vsque ad nonam pugnis et lapidibus debellarunt. Die vero aduerserante impetravit trebas Ferraeutus à Rolando vsque in crastinum. Tunc disposuerunt inter se, vt die crastina in bello sine equis et lanceis ambo conuenirent, et concessa pugna ex vtraque parte, vnuquisque ad proprium remeauit hospitium. Crastina vero die, summo diluculo separatim venerunt pedites in campo belli, sicut dispositum fuerat: Ferraeutus tamen secum attulit spatham, sed nihil ei valuit, quia Rolandus bæculum quemdam retortum et longum¹ secum detulit,

¹ Ed. lignum

cum quo tota die illum percussit, et minimè laesit eum.

Percussit et eum cum magnis et rotundis lapidibus, qui in campo abundantes erant, vsque ad meridiem, illo saepe consentiente, sed eum nullo modo laedere potuit.

Tunc impetratis à Rolando trebis, Ferracutus somno prægrauatus cœpit dormire: Rolandus verò, vt erat iuuenis alacer, misit lapidem ad caput eius, vt libentius dormiret. Nullus enim Christianorum illum tunc occidere audebat, nec ipse Rolandus; nam talis erat inter eos institutio, quod si Christianus Saraceno, vel Saracenus Christiano daret trebam, nullus ei iniuriam faceret; et si aliquis trebam datam ante diffidentiam frangeret, statim interficeretur. Ferracutus itaque postquam satis dorminit euigilauit, et sedit iuxta eum Rolandus, et cœpit eum interrogare, qualiter ita fortissimus et durissimus habebatur, qui avt gladium aut baculum non formidabat. Per nullum locum Vulnerari, inquit Gigas, possum nisi per vmbilicum. Loquebatur ipse lingua Hispanica, quam Rolandus satis intelligebat. Tunc Gigas cœpit Rolandum adspicere et interrogare eum, dicens: "Tu autem quomodo vocaris?" "Rolandus," inquit, "vocor." "Cuius generis," inquit Gigas, "es, qui tam fortiter me expugnas?" "Francorum genere oriundus," inquit Rolandus, "sum." At Ferracutus ait:

"Cuius legis sunt Franci?" Et Rolandus: "Christianæ legis Dei gratia sumus, et Christi imperiis subiacemus, et pro eius fide in quantum possumus, decertamus." Tunc paganus audito Christi nomine ait: "Quis est ille Christus, in quem credis?" Et Rolandus, "Filius Dei Patris," inquit, "qui ex virgine nascitur, cruce patitur, sepulchro sepelitur, et ab inferis tertia die resuscitatur, et ad Dei Patris dexteram super cœlos regreditur." Tunc Ferracutus, "Nos credimus," inquit, "quia creator cœli et terræ unus est Deus, nec filium habuit nec patrem: scilicet sicut à nullo generatur, ita neminem genuit: Ergo unus est Deus, non

Roland attacks the Saracen with big stones, but to no purpose.

At noon Ferragus is drowsy, and Roland lets him have a sleep, placing a stone for his pillow.

When he wakes up Ferragus tells Roland that he can be wounded only in the navel:

and afterwards asks him his name and family.

Roland says he is a Frenchman, and Ferragus asks what is the faith of the French.

Roland says they are Christians.

"Who is Christ?" asks Ferragus. Roland says, "The Son of God, who was born of a virgin, died on the cross, and afterwards ascended into heaven." "But," says Ferragus, "God is one, how then can he be three?"

Roland says, "He is One God in Three Persons."

"Then," says Ferragus, "there must be three Gods, not one God."

"No," says Roland, "though there are three coeternal and coequal persons in the Trinity, there is but one God."

As in a harp when played are three things, skill, strings, and the hand, and yet there is but one harp:

and as in the sun are three things, heat, brightness, and whiteness, and yet only one sun,

so in God are three persons, but one God."

"Now I understand," says Ferragus, "but how could God be born?"

"As Adam," replies Roland, "was born of none, so the Son of God was born of none, but begotten by God himself."

trinus." "Verum dicis," inquit Rolandus, "quia unus est: sed cum dicis, Trinus non est, in fide claudicas. Si credis in Patrem, crede et in Filio eius, et in Spiritu sancto. Ipse enim Deus et Pater, Filius, et Spiritus sanctus est, unus Deus permanens in tribus personis." "Si Patrem," inquit Ferracutus, "dicis esse Deum, Filium Deum, Spiritum sanctum Deum: ergo tres Dii sunt, quod absit, et non unus Deus." "Nequaquam," inquit Rolandus, "sed unum Deum et trinum praedio tibi, et unus est, et trinus est. Totae tres personae coeternae sibi sunt et coæquales. Qualis Pater, talis Filius, talis Spiritus sanctus; in personis est proprietas, in essentia est unitas, et in maiestate adoratur æqualitas. Trinum Deum et unum angeli adorant in cœlis. Et Abraham tres vidit, et unum adorauit." "Hoc ostende," inquit Gigas, "qualiter tria unum sint." "Ostendam etiam tibi," inquit Rolandus, "per humanas creaturas: Sicut in cithara, cum sonat, tria sunt, ars seilicet, chordæ, et manus, et una cithara est; sic in Deo tria sunt, Pater, et Filius, et Spiritus sanctus, et unus est Deus. Et sicut in amygdala tria sunt, corium seilicet, nucleus, et testa, et una tamen amygdala est: sic tres personae in Deo sunt, et unus Deus est. In sole tria sunt, candor, splendor, et calor, et tamen unus sol est. In rota plaustris tria sunt, medium seilicet, brachia, et circulus, et tamen una rota est. In temetipso tria sunt, corpus seilicet, membra, et anima, et tamen unus homo es. Sie in Deo et unitas et trinitas esse perhibentur." "Nune," Ferracutus inquit, "trinum Deum et unum esse intelligo: sed qualiter Pater Filium genuit, ut asseris, ignoro." "Credis," inquit Rolandus, "quod Deus Adam fecit?" "Credo," inquit Gigas. "Quemadmodum," inquit Rolandus, "Adam à nullo generatus est, tamen filios genuit: sic Deus Pater à nullo generatus est, tamen Filium ineffabiliter ante omnia tempora diuinitus, prout voluit, genuit à semet-

ipso." Et Gigas, "Placent," inquit, "mihi quæ dicens, sed qualiter homo effectus est qui Deus erat, penitus ignoro." "Ille," inquit Rolandus, "qui cœlum et terram et omnia creauit ex nihilo, ipse fecit humanari Filium in virgine sine semine humano, spiramine sacro suo."

"In hoc," inquit Gigas, "laboro qualiter sine humano semine, vt asseris, nascitur de virginis vtero." Et

Rolandus ait: "Deus qui Adam' sine semine alterius formauit, ipse Filium suum sine semine hominis de virgine nasci fecit, et sicut de Deo Patre nascitur sine matre, sic ex matre nascitur sine homine patre. Talis enim decet partus Deum." "Valde," inquit Gigas,

"erubesco, quomodo virgo sine homine genuit." "Ille," inquit Rolandus, "qui fabæ gurguglionem et arboris et glisci facit gignere vermem, et multos pisces et vultures, et apes et serpentes, sine masculo semine facit parere prolem, ipse virginem intactam absque virili semine facit gignere Deum et hominem. Qui primum hominem sine alterius semine, vt dixi, fecit, facile potuit facere, vt Filius¹ homo factus de virgine sine masculo concubitu nascetur."

"Bene," inquit Ferracutus, "potest esse, quod de virgine natus fuerit: sed si Filius Dei fuit, nullatenus, vt asseris, in cruce mori potuit. Nasci, vt dicens, potuit, sed si Deus fuit, nequaquam mori potuit; Deus enim nunquam moritur."

"Bene," inquit Rolandus, "dixisti, qui de virgine nasci potuit, ecce verus homo natus fuit. Sed quia natus est vt homo, igitur mortuus est vt homo, quia qui nascitur, moritur. Si eredis natuitati, igitur crede passioni,

simul et resurrectioni." "Quomodo," inquit Ferracutus, "credendum est resurrectioni?" "Quia," inquit Rolandus, "qui nascitur, moritur; et qui moritur, tertia die viuiscatur." Tunc Gigas, auditio verbo, miratus

est multum, dixitque ei, "Rolande cur tot verba inania

"But how could God become man," asks Ferragus, "and be born of a virgin?"

"God," replies Roland, "who created Adam of nothing, could easily cause his Son to be born of a virgin, for such ought to be the birth of God."

"This may well be," says Ferragus, "but how could God die?"

"In that he was born man he could die," replies Roland.

"But how could he rise again from death?" asks Ferragus.

"Not only He," says Roland,

¹ Ed. Filium

"but also all the dead from the beginning of the world must rise and receive the reward of their deeds, whether good or bad."

As the grain of corn dies and rises again as wheat, so all must rise again from death to life.

Does not the lion bring its dead whelps to life again with its breath,

and did not Elijah and Elisha raise many from the dead? How easy then for God to raise his Son?"

"Yes," says Ferragus, "but how could he ascend into heaven?"

"He who came down from heaven," replies Roland, "could easily return thither."

As the sun sets in the west and rises again in the east."

"Now," says Ferragus, "we will fight for the

profers? Impossibile est, vt homo mortuus, denuo ad vitam resurgat." "Non solum," inquit Rolandus, "Dei filius à mortuis surrexit, verum etiam omnes homines qui fuere ab initio vsque ad finem, sunt resurrecti ante eius tribunal et accepturi meritorum suorum stipendia, prout gessit unusquisque siue bonum, siue malum. Ipse Deus qui modicam arborem in sublime crescere fecit, et granum frumenti mortuum in terra putrefactum reuiuiscere, crescere ac fructificare facit, ille cunctos propria carne et spiritu de morte ad vitam resuscitare in die nouissimo faciet. Leonis mysticam tibi adsume. Si die tertio leo catulos suos mortuos hanhelitu suo viuiscere, quid miraris si Deus Pater, Filium suum die tertia à mortuis resuscitavit? nec nouum tibi debet videri, si Dei Filius ad vitam rediit, cùm multi mortui ante eius resurrectionem ad vitam rediissent. Si Helias et Elisaeus facilè defunctos resuscitaverunt, facilius Deus Pater Filium resuscitauit: et ipse qui mortuos plures ante resurrectionem suam suscitavit facilè à mortuis surrexit, et à morte nullatenus teneri potuit, ante cuius conspectum mors ipsa fugit, ad cuius vocem mortuorum phalanx surrexit." Tunc Ferracutus, "satis," inquit, "cerno quæ dieis, sed qualiter cœlos penetrauit, vt dixisti, prorsus ignoro." "Ille," inquit Rolandus, "qui de cœlis descendit, polos facilè ascendit: qui facilè per semetipsum surrexit, facile polos penetrauit. Exempla multarum rerum tibi assume: vide rotam molendini quantum ad ima de supernis descendit, tantum de insimis ad sublimia ascendit. Avis volans in aëre quantum ascendit, tantum descendit. Tu ipse, si forte de quodam descendisti monte, bene potes iterum redire vnde descendisti. Sol ab Oriente heri surrexit, et ad Occidentem occubuit, hodie in eodem loco surrexit. Vnde ergo filius Dei venit, illuc rediit." "Tali igitur pacto," inquit Ferracutus, "tecum pugnabo; quod si vera est haec fides

quam asseris, ego victus sim; et si mendax est, tu <sup>glory of our
faiths."</sup>

victus sis; et sit genti vietæ iugiter opprobrium, viatoribus autem laus et decus in æum." "Fiat," inquit Rolandus, "ita." Bellum ex utroque corroboratur, et illio Rolandus paganum aggreditur. Tunc Ferracutus eiecit ietum spatha sua super Rolandum, sed ipse Rolandus saltavit ad laevam, et accepit ietum spathæ in baculo suo. Interea abscisso baculo Rolandi, irruit in eum ipse Gigas, et illum arripiens leuiter inclinavit subter se ad terram. Statim agnouit Rolandus, quod tune nullo modo euadere poterat, cœpit igitur implorare auxilium filium beatæ Mariæ semper virginis, et erexit se Deo iuante paulatim, et renoluit eum subter se, et adiunxit manum suam ad mucronem eius, et punxit eius parumper per umbilicum, et euasit ab eo. Tunc excelsa voce cœpit Deum suum Gigas innocare, dicens:

"Mahumet, Mahumet, Deus meus, succurre mihi, quia morior! Et statim ad hanc vocem concurrentes Saraceni rapuerunt eum, portantes manibus suis versus oppidum. Rolandus vero iam incolumis ad suos redierat. Illico Christiani Saracenos qui Ferracutum deferebant in oppidum, quod erat super urbem ingenti impetu ingrediuntur. Sicque Gigas perimitur, vrbs et castra capiuntur,¹ et pugnatores à carcere eripiuntur.

Roland attacks Ferragus, who, with a stroke of his sword, cuts Roland's staff in two, and then throws him on the ground and falls on him.

Roland prays for help to God, and, contriving to turn himself, stabs Ferragus in the navel and escapes.

The Saracen calls on his gods for help, and his countrymen come out to rescue him, but they are attacked by the Christians and defeated, and the city taken.

¹ Ed. urbem et castrum capitur.

Rauf Coilzean.

The Taill of
R A U F C O I L 3 E A R.

In the cheifystyme of Charlis, that elosin Chiftane,	In the reign of Charles [the Great],
Thair fell ane ferlyfull flan within thay fellis wide,	
Quhair Empreouris and Erlis and vther mony ane	
Turnit fra Sanct Thomas befoir the ȝule tyde.	
Thay past vnto Paris, thay proudest in pane,	5
With mony Prelatis & Princis, that was of mekle he and his retinue pryde;	
All thay went with the king to his worthy wane,	
Ouir the feildis sa fair thay fure be his syde.	rode out into the country.
All the worthiest went in the morning;	
Baith Dukis and Duchepairis,	10
Barrounis and Baeheleiris,	
Mony stout man steiris	
Of town with the King.	
And as that Ryall raid ouir the rude mure,	On the wild moor
Him betyde ane tempest that tyme, hard I tell,	15
The wind blew out of the Eist stifie and sture,	
The deip durandlie draif in mony deip dell;	they were over- taken
Sa feirslie fra the Firmament, sa fellounlie it fure,	
Thair nicht na folk hald na fute on the heich fell	
In point thay war to parische, thay proudest men and	by a fearful tempest,
pure,	20
In thay wicket wedderis thair wist nane to dwell.	
Amang thay myrk Montanis sa madlie thay mer,	which dispersed them
Be it was pryme of the day,	
Sa wonder hard fure thay	
That ilk ane tuik ane seir way,	25 in all directions.
And sperpellit full fer.	

The King went
astray,

no one knew
whither;

he wandered over
the mountains,
[A ij, back]

till it drew near
night.

In this evil plight

he meets a churl,
with a mare
bearing two
paniers,

whom he accosts
and learns that he
is Rauf the Collier

who lived some
seven miles off.

Rauf is disposed
to be surly,

but the King
deprecates a
quarrel,

Ithand wedderis of the cist draif on sa fast,
It all to-blaisterit and blew that thairin baid.
Be thay disseuerit sindrie, midmorne was past ;
Thair wist na Kniecht of the Court quhat way the
King raid. 30
He saw thair was na better bot God at the last,
His steid aganis the storme staluartlie straid ;
He Caehit fra the Court, sic was his awin cast,
Quhair na body was him about, be sive mylis braid.
In thay Montanis, I-wis, he wox all will, 35
In wicket wedderis and wicht,
Amang thay Montanis on hicht :
Be that it drew to the nicht
The Kyng lykit ill.

Euill lykand was the Kyng it nichtit him sa lait, 40
And he na harberie had for his behufe ;
Sa come thair ane cant Carll chachand the gait,
With ane Capill and twa Creillis cuplit abufe.
The King earpit to the Carll withouten debait, 44
“ Schir, tell me thy richt name, for the Rude lufe : ”
He sayis, “ men callis me Rauf Coil³ear, as I weill wait ;
I leid my life in this land mithmekle vnrufe,
Baith tyde and tyme, in all my trauale ;
Hine ouir seuin mylis I dwell,
And leidis Coilis to sell, 50
Sen thou speris, I the tell
All the suith hale.”

“ Sa mote I thrife,” said the King, “ I speir for nane ill ;
Thow semis ane nobill fallow, thy answer is sa fyne.”
“ Forsouth,” said the Coil³ear, “ traist quhen thow will,
For I trow and it be nocht swa, sum part salbe thyne.”
“ Mary, God forbid ! ” said the King, “ that war bot
lytill skill ;
Baith myself and my hors is reddy for to tyne :

I pray the, bring me to sum rest, the weddir is sa schill,
For I defend that we fall in ony fechtine. 60
and begs Rauf to conduct him to some place of shelter.

I had mekill mair nait, sum freindschip to fnd ;

And gif thou can better than I,

For the name of Sanct Iuly,

Thow bring me to sum harbery,

And leif me not behind !” 65

“ I wait na worthie harberie heir neir-hand

For to serue sic ane man as me think the :

Nane bot mine awin house, maist in this land,

Fer furth in the Forest, amang the fellis hie.

With thy thow wald be payit of sic as thou fand, 70

Forsuith thow suld be wel-cum to pas hame with me,

Or ony vther gude fallow that I heir fand

Walkand will of his way, as me think the ;

For the wedderis ar sa fell, that fallis on the feild.”

The King was blyth quhair he raid,

Of the grant that he had maid,

Sayand, with hert glaid,

“ Schir, God ȝow forȝeild !”

Rauf knows of none but his own [A iij] house far in the forest,

to which the stranger is welcome.

75 The King eagerly expresses his gratitude,

“ Na ! thank me not ouir airlie, for dreid that we threip,

For I haue seruit the ȝit of lytill thing to rufe ; 80

For nouther hes thow had of me fyre, drink, nor meit,

Nor nane vther eismentis for trauellouris behufe.

Bot, nicht we bring this harberie this nicht weil to heip,

That we nicht with ressoun baith thus excuse,

To-morne, on the morning, quhen thow sall on leip, 85

Pryse at the parting, how that thow dois ;

For first to lufe, and syne to lak, Peter ! it is schame.”

but is cut short by Rauf,

who bids him wait till he has cause:

“Thank you” will come more suitably when he leaves next morning.

The King said, “ in gud fay,

Schir, it is suith that ȝe say.”

Into sic talk fell thay,

90

Quhill thay war neir hame.

Arrived at the
Collier's house,

he peremptorily
summons his
wife,

and she, ever in
awe of the Churl,

welcomes them
both.

He orders her to
kindle a noble
fire,

and cook two
Capons,

while he sends the
horses to stable.

To the Coilȝearis hous baith, or thay wald blin,
The Carll had Cunning weill quhair the gait lay :

“ Vndo the dure beline ! Dame, art thou in ?

Quhy Deuill makis thou na dule for this euill day ?
For my Gaist and I baith cheueris with the chin, 96

Sa fell ane wedder feld I neuer, be my gude fay !”
The gude wyfe [was] glaid with the gle to begin—

For durst scho neuer sit sumoundis that scho hard
him say—

The Carll was wantoun of word, and wox wonder wraith.
All abaisit for blame, 101

To the Dure went our Dame,

Scho said, “ Schir ȝe ar welcome hame,
And ȝour Gaist baith.”

[A iiiij, back] “ Dame, I haue deir coft all this dayis hyre, 105

In wicket wedderis and weit walkand full will ;
Dame, kyith I am cummin hame, and kendill on ane
fyre ;

I trow our Gaist be the gait hes farne als ill.
Ane Ryall rufe het fyre war my desyre,
To fair the better, for his saik, gif we micht win
thair-till ; 110

Knap doun Capounis of the best, but in the byre,
Heir is bot hamelie fair, do belive, Gill.”

Twa cant knaifis of his awin haistelie he bad :
“ The ane of ȝow my Capill ta,
The vther his Coursour alswa ; 115
To the stabill swyith ȝe ga.”
Than was the King glaid.

The Coilȝear gudlie in feir, tuke him be the hand,

And put him befoir him, as ressoun had bene ;
Quhen thay come to the dure, the King begouth to
stand, 120

To put the Coilȝear in befoir, maid him to mene.

At the door the
King stands to
let the Collier
pass first ;

He said, "thow art vncourtes, that sall I warrand!"

He tyt the King be the nek, twa part in tene,
“Gif thou at bidding suld be boun or obeysand,

And gif thou of Courtasie couth, thou hes forȝet it
elene! 125

Now is anis," said the Coil;ear, "kynd aucht to creip,
Sen ellis thou art vnknawin, reproaching him
with his want of breeding.

To mak me Lord of my awin ;
Sa mot I thriue, I am throwin,
Begin we to threip."

125

130

Than benwart thay ȝeid, quhair brandis was bricht, In they go,

To ane bricht byrnard fyre, as the Carll bad.

He callit on Gyliane his wyfe, thair Supper to dicht ; and Rauf calls for
"Of the best that thair is, help that we had.

[unintelligible] 135

[*and so there was no break in the old edition.*]

Eftir ane euill day to haue ane mirrie nicht,
after their
toilsome journey.

For sa troublit with stormis was I neuer stadt.

Of ilk airt of the Eist sa laithly it laid,

ȝit I was mekle willar than,

140

Quhen I met with this man."

[A iiij]

Of sic taillis thay began,

Quhill the supper was graid.

Sone was the Supper dicht, and the fyre bet,

And thay had weschin, I-wis, the worthiest was thair:

"Tak my wyfe be the hand in feir, withowtin let, 146

"And gang begin the buird," said the Coilȝear.

“That war vnsemnad, forsuith, and thy self vnset :”

The King profferit him to gang, and maid ane strange
fair,

"Now is twyse," said the Carll, "me think thou hast
forget!" 150

He leit gyrd to the King, withoutin ony mair,
And hit him vnder the eir with his richt hand.

He orders his
guest to lead his
wife and begin
the board:

when the latter makes some hesitation

the Churl with a
sudden blow
under the ear.

sends him to the floor.

Quhill he stakkerit thair with all
Half the braid of the hall ;
He faind neuer of ane fall,
Quhill he the eird fand. 155

As the King starts up in anger, He start vp stoutly agane—vneis micht he stand—

For anger of that outray that he had thair tane.
He callit on Gyliane his wyfe, “ ga, tak him by the hand,
And gang agane to the bnyrd, quhair \exists e suld air haue
gane.” 160

Rauf repeats his order, “ Schir, thou art vnskilfull, and that sall I warrand ;
Thow byrd to haue nurtour aneuch, and thow hes
name ;
Thow hes walkit, I wis, in mony wyld land,
The mair vertew thow suld haue, to keip the fra blame !
Thow suld be courtes of kynd, and ane cunnand
Courteir. 165

and bids him do as he is bid.

Ile is master of his own house !

Thocht that I simpill be,
Do as I bid the,
The hous is myne, pardie,
And all that is heir.”

The King thinks he was never so treated :

The king said to him self, “ this is ane euill lyfe, 170
 \exists it was I neuer in my lyfe thus-gait leird ;
And I haue oft tymes bene quhair gude hes bene ryfe,
That maist couth of courtasie, in this Christin eird.
Is nane so gude as leif of, and mak na mair stryfe,
For I am stonischt at this straik, that hes me thus
steird.” 175

[A iiiij, back] but in fear

In feir fairlie he foundis, with the gude wyfe,
Quhair the Coilzear bad, sa braithlie he beird.

does as he is bid,

Quhen he had done his bidding, as him gude thocht,
Down he sat the King neir,
And maid him glaid & gude cheir, 180
And said, “ \exists e ar welcum heir,
Be him that me bocht.”

which mollifies Rauf.

- Quhen thay war seruit and set to the Suppar, At supper
 Gyll and the gentill King, Charlis of micht,
 Syne on the tother syde sat the Coilȝear, 185
 Thus war thay marschellit but mair, & matchit that
 nicht.
 Thay brocht breid to the buird, and braun of ane bair, there was good
 cheer:
 And the worthyest wyne, went vpon hicht ;
 Thay Beirnis, as I wene, thay had aneuch thair,
 Within that burelie bigging, byrnand full bricht. 190
 Syne enteris thair daynteis, on deis dicht dayntelie ;
 Within that worthy wane
 Forsuith wantit thay nane.
 With blyith cheir sayis Gyliane,
 “ Schir, dois glaidlie.” 195
- they wanted for nothing.
- The Carll carpit to the King cumlie and cleir : Rauf says the King's foresters threaten him on account of the royal Deer which he kills,
 “ Schir, the Forestaris, forsuith, of this Forest,
 Thay haue me all at Inuy, for dreid of the Deir ;
 Thay threip that I thring doun of the fattest.
 Thay say, I sall to Paris, thair to compeir 200
 Befoir our cumlie King, in dule to be drest ;
 Sir manassing thay me mak, forsuith, ilk ȝeir,
 And ȝit aneuch sall I haue for me and ane Gest.
 Thairfoir sic as thou seis, spend on, and not spair.”
- Thus said gentill Charlis the Mane 205 Charlemagne remarks that the King himself has on a time been glad of such cheer.
 To the Coilȝear agane :
 “ The King him self hes bene fane,
 Sum tyme, of sic fair.”
- Of Capounis and Cunningis they had plentie,
 With wyne at thair will, and eik Vennysoun ; 210 [B j]
 Byrdis bakin in breid, the best that may be ;
 Thus full freschlie thay fure into fusoun.
 The Carll with ane cleir voce carpit on he,
 Said, “ Gyll, lat the cop raik for my bennysoun,
 And gar our Gaist begin, and syne drink thow to me ;
- Rauf bids his wife send the Cup round.

Sen he is ane stranger, me think it ressoun." 216
 Supper ended, They drank dreichlie about, thay wosche and thay rais ;
 The King with ane blyith cheir
 Thankit the Coilȝear ;
 they return to the fireside. Syne all the thre into feir 220
 To the fyre gais.

Rauf tells many tales, Quhen they had maid thame eis, the Coilȝear tald
 Mony sindrie taillis after Suppair.
 and at last asks his guest where he lives. Ane bricht byrnand fyre was byrnand full bald ;
 The King held gode countenance, and company bair,
 And euer to his asking ane answer he ȝald ; 226
 Quhill at the last he began to frane farther mair,
 "In faith, freind, I wald wit, tell gif ȝe wald,
 Quhair is thy maist wynning ?" said the Coilȝear.
 "Out of weir," said the King, "I wayndit neuer to tell ;
 With my Lady the Quene 231
 In office maist haue I bene,
 All thir ȝeiris fyftene,
 In the Court for to dwell."

"What is your office with her ?"
 "A gentleman of her bed-chamber.
 My name is Wymond of the Wardrobe.
 If you will come to court [B j, back]
 I will find you good sale for your fuel."

“Quhat-kin office art thou in, quhen thou art at hame,
 Gif thou dwellis with the Quene, proudest in pane ?”
 “Ane Chyld of hir Chalmer, Schir, be Sanct Jame,
 And thoecht my self it say, maist inward of ane ;
 For my dwelling to nicht, I dreid me for blame.”
 “Quhat soll I call *the*,” said *the* Coilȝear, “quhen
 thou art hyne gane ?” 240
 “Wynond of the Wardrop is my richt Name ;
 Quhair euer thou findis me befoir the, *thi* harberie is
 tane.
 And thou will cum to the Court, this I vnderta,
 Thow soll haue for thy Feweall,
 For my sake, the better saill, 245
 And onward to thy trauaill,
 Worth ane laid or twa.”

- He said, "I haue na knowledge quhair the Court lyis,
And I am wonder wa to cum quhair I am vnkend." Rauf does not know where the Court is,
- "And I sall say thee the suith on ilk syde, I wis, 250
That thou soll wit weill aneuch or I fra the wend :
Baith the King and the Quene meitis in Paris but is told, and pressed to come.
- For to hald thair ȝule togidder, for scho is efter send.
Thair may thou sell, be ressoun, als deir as thou will
prys ;
And ȝit I sall help the, gif I oehht may amend, 255
For I am knawin with Officiaris in eais thou cum thair.
Haue gude thocht on my Name,
And speir gif I be at hame,
For I suppois, be Sanct Jame,
Thow soll the better fair." 260
- "Me think it ressoun, be the Rude, that I do thy red, He agrees :
In eais I cun to the Court, and knew bot the ane ;
Is nane sa gude as drink, and gang to our bed, and they drink and retire.
For als far as I wait, the nicht is furth gane."
- To ane preuie Chalmer belive thay him led, 265
Quhair ane burely bed was wrocht in that wane ;
Closit with Courtingis, and cunlie cled,
Of the worthiest wyne wantit thay nane.
- The Coilzear and his wyfe baith with him thay ȝeid, The Collier and his wife see him to bed.
To serue him all at thay mocht, 270
Till he was in bed brocht.
Mair the King spak nocht,
Bot thankit thame thair deid.
- Vpoun the morne airlie, quhen it was day,
The King buskit him sone, with seant of Squary. Early in the morning, the King dresses, without help of attendants.
- Wachis and Wardroparis all war away, 276
That war wont for to walkin mony worthy.
Ane Pauyot preuile brocht him his Palfray, [B ij] He mounts his palfray,
The King thocht lang of this lyfe, and lap on in hy ;
Than callit he on the Carll, anent quhair he lay, 280 and awakens Rauf

to take his leave.

The Churl would
fain detain him,

For to tak his leif, than spak he freindly.

Than walkimmit thay baith, and hard he was thair;

The Carll start vp sone,

And prayit him to abyde none :

“Quhill thir wicket wedderis be done 285

I red nocht ȝe fair.”

but the King says “Sa mot I thriue,” said the King, “me war laith to byde;
he must go to his duties.

Is not the morne ȝule day, formest of the ȝeir?

Ane man that Office suld beir be tyme at this tyde,

He will be found in his fault, that wantis foroutin
weir. 290

I se the Firmament fair vpon ather syde,

I will returne to the Court, quhill the wedder is cleir;

Call furth the gude wyfe, lat pay hir or we ryde,

For the worthie harberie that I haue fundin heir.”

“Lat be, God forbid,” the Coilȝear said, 295

“And thow of Charlis cumpany,

Cheif King of Cheualry,

That for ane nichtis harbery

Pay suld be laid.”

The guest presses
him then to
bring a load of
fuel to the Court.

“ȝea, sen it is sa that thow will haue na pay, 300

Cum the morne to the Court, and do my counsall:

Deliuer the, and bring ane laid, and mak na delay,

Thow may not schame with thy Craft, gif thow
thriue sall.

Gif I may helf the ocht to sell, forsuith I sall assay,

And als my self wald haue sum of the Fewall.” 305

“Peter!” he said, “I sall preif the morne, gif I may,

To bring Coillis to the Court, to sequhen thay sell sall.”

“Se that thow let nocht, I pray the,” said the King.

“In faith,” said the Coilȝear,

“Traist weill I salbe thair,

For thow will neuer gif the mair

So mak ane lesing.”

The Collier will
do so to see how
coals sell.

310

" Bot tell me now lelely quhat is thy richt name ?

I will forget the morne, and ony man me greif."

" Wymond of the Wardrop, I bid not to lane ; 315

Tak gude tent to my name, the Court gif thou will
preif."

" That I haue said, I sall hald, and that I tell the plane ;

Quhair ony Coilzeare may enchaip I trow till encheif."

Quhen he had grantit him to cum, than was the King
fane, 319

And withoutin ony mair let, than he tuke his leif. Rauf lets him go,
Then the Coilzeare had greit thocht on the cunnand he
had maid ;

Went to the Charcoill in hy,

To mak his Chauffray reddy ;

Agane the morne airly

He ordanit him ane laid. 325

[B ij, baek]
Having again
assured himself
of his guest's
name,

The lyft lemit vp beliue, and licht was the day ;

The King had greit knawledge the countrie to ken.

Schir Rolland and Oliuer come rydand the way,

With thame ane thousand, and ma, of fensabill men
War wanderand all the nicht ouir, & mony ma than they

On ilk airt outward war ordanit sic ten, 331

Gif they micht heir of the King, or happen quhair he lay ; in search of him.

To Jesus Christ thay pray that grace thame to len.

Als sone as Schir Rolland saw it was the King,

He kneillit doun in the place,

335 Glad were they
to find him !

Thankand God ane greit space,

Thair was ane meting of grace

At that gaddring.

The gentill Knicht, Schir Rolland, he kneillit on his kne,

Thankand greit God that mekill was of micht ; 340 They thank God,
Schir Oliuer at his hand, and Bischoppis thre,

Withoutin commounis that come, and mony vther
Knicht.

and pass into
Paris;

Bishop Turpin
meets them in
solemn pro-
cession.
[B iiij]

There was a
service at St
Denis,

followed by
Yule festivities.

Early next
morning

the Collier loaded
his mare,

and in spite of
his wife's
forebodings,

who remembers
her husband's
stiff blow,

- Than to Paris thay pas, all that Cheualrie,
 Betuix none of the day and ȝule nicht ;
The gentill Bisshop Turpine cummand thay se, 345
 With threttie Conuent of Preistis reuest at ane sicht,
Preichand of Propheccie in Processioune.
- Efter thame baith fer and neir
 Folkis following in feir,
 Thankand God with gude cheir 350
 Thair Lord was gane to toun.
- Quhen thay Princeis appeirit into Paris,
 Ilk Rew Ryallie with riches thame arrayis.
Thair was Digne seruice done at Sanct Dyonyse,
 With mony proud Prelat, as the buik sayis. 355
Syne to Supper thay went, within the Palys ;
 Befoir that mirthfull man menstrallis playis ;
Mony wicht wifys sone, worthie and wise,
 Was sene at that semblay ane and twentie dayis,
With all-kin principall plentie for his plesance. 360
 Thay callit it the best ȝule than,
 And maist worthie began,
 Sen euer King Charlis was man,
 Or euer was in France.
- Than vpon the morne airlie, quhen the day dew, 365
 The Coilȝear had greit thocht quhat he had vnder tane ;
He kest twa Creillis on ane Capill, with Coillis anew,
 Wandit thame with widdeis, to wend on that wane.
“ Mary, it is not my counsall, but ȝone man that ȝe knew,
 To do ȝow in his gentrise,” said Gyliane ; 370
“ Thow gaif him ane outragious blaw, & greit boist blew ;
 In faith thow suld haue bocht it deir, & he had bene
 allane.
- For thy, hald ȝow fra the Court, for ocht that may be ;
 ȝone man that thow outrayd
 Is not sa simpill as he said ; 375
 Thairun my lyfe dar I layd,
 That sall thow heir and se.”

“ 3ea, Dame, haue name dreid of my lyfe to day ;
 Lat me wirk as I will, the weird is mine awin.
 insists upon
 “dreeing his
 wierd.”

I spak not out of ressoun, the suth gif I sall say, 380
 To Wymond of the Wardrop, war the suith knawin. [B iii, back]

That I haue hecht I sall hald, happen as it may,
 Quhidder sa it gang to greif or to gawin.”
 He will keep
 his promise,
 happen what
 may.

He caucht twa Creillis on ane capill, & catchit on his way
 Ouir the Daillis sa derf, be the day was dawin. 385
 The hie way to Paris, in all that he mocht,
 With ane quhip in his hand,
 Cantlie on catchand ;
 To fulfill his cunnand,
 To the Court socht. 390 and the Court.

Graith thocht of the grant had the gode King,
 And callit Schir Rolland him till, and gaif command-
 ment,
 The King
 remembers the
 bargain,
 and calls Sir
 Roland,
 to proceed to the
 moor road,

(Ane man he traistit in, maist atour all vther thing,
 That neuer wald set him on assay withoutin his assent,)
 “ Tak thy hors and thy harnes in the morning ; 395
 For to watche weill the wayis, I wald that thou went,
 Gif thou meitis ony leid lent on the ling,
 Gar thame boun to this Burgh, I tell the mine Intent.
 Or gyf thou seis ony man cumming furth the way,
 Quhat sumeuer that he be, 400
 Bring him haistely to me,
 Befoir none that I him se
 In this hall the day.”
 and if he sees
 any one whatever,
 to bring him to
 the hall.

Schir Rolland had greit ferly, and in hart kest
 Quhat that suld betakin, that the King tald. 405
 Sir Roland
 wonders much

Vpon solempnit 3ule day, quhen ilk man suld rest,
 That him behouit neidlingis to watche on the wald,
 Quhen his God to serue he suld haue him drest.
 And syne, with ane blyith cheir, buskit that bald,
 Out of Paris proudly he preikit full prest ; 410
 but goes as
 commanded;
 In till his harnes all haill his hechtis for to hald,

at this Christmas
 errand,

and watches the country. He vmbekest the countrie, outwith the toun.

He saw na thing on steir,
Nouther fer nor neir,
Bot the feildis in feir,
Daillis and doun.

415

[B iiiij] About mid-morn He huit and he houerit quhill midmorne and mair,

the Collier comes up, Behalldand the hie hillis and passage sa plane ;
Sa saw he quhair the Coilȝear come with all his fair,
With twa Creillis on ane Capill ; thairof was he
fane.

420

He followit to him haistely, amang the holtis hair,
For to bring him to the king, at bidding full bane.
whom he accosts, Courtesly to the Knicht kneillit the Coilȝear,
And Schir Rolland him self salust him agane,

Syne bad him leif his courtasic, and boun him to ga ; 425

and orders to come with him to the King. He said, "withoutin letting,
Thow mon to Paris to the King ;
Speid the fast in ane ling,
Sen I find na ma."

The Collier demurs : "In faith," said the Coilȝear, "ȝit was I neuer sa nyse ; 430

he will fight first. Schir Knicht, it is na courtasic commounis to scorne :
Thair is mony better than I, cummis oft to Parys,
That the King wait not of, nouther nicht nor morne.

For to towsill me or tit me, thocht foul be my clais,
Or I be dantit on sic wyse, my lyfe salbe lorne." 435

Sir Roland questions his sanity, "Do way," said Schir Rolland, "me think thow art not wise,

I red thow at bidding be, be all that we haue sworne ;
And call thow it na scorning, bot do as I the ken,

Sen thow has hard mine Intent :

It is the Kingis commandement, 440
At this tyme thow suld haue went
And I had met sic ten."

and insists.

"I am bot ane mad man, that thow hes heir met;

I haue na myster to matche with maisterfull men.

Fairand ouir the feildis, Fewell to fet,

445 The Collier
will go

And oft fylit my feit in mony foul fen;

Gangand with laidis, my gouerning to get.

Thair is mony Carll in the countrie thow may nocht
ken;

I sall hald that I haue hecht, bot I be hard set,

To Wymond of the Wardrop, I wait full weill
quhen."

[B iiiij, back]
450 to Wymond of
the Wardrobe;

"Sa thriue I," said Rolland, "it is mine Intent

That nouther to Wymond nor Will

bnt Roland says
he shall go to the
King first.

Thow sald hald nor hecht till,

Quhill I haue brocht the to fulfill

The Kingis commandment."

455

The Carll beheld to the Knicht, as he stude than;

He bair grauit in Gold, and Gowlis in grene,

The Churl looks
at the Knight's
array:

Glitterand full gaylie quhen Glemis began,

Ane Tyger ticht to ane tre, ane takin of tene.

Trewlie that tenefull was trimland than,

460

Semelie schapin and schroud in that Scheild schene;

Mekle worschip of weir worthylie he wan,

Befoir, into fechting with mony worthie sene.

His Basnet was bordourit, and burneist bricht

With stanes of Beriall cleir,

465 his basnet
gleaming
with precious
stones,

Dyamountis and Sapheir,

Riche Rubeis in feir,

Reulit full richt.

His plaitis properlie picht attour with precious stanis,

And his Pulanis full prest of that ilk peir;

470

Greit Graipis of Gold his Greis for the nanis,

And his Cussanis cumlie schynand full cleir.

Bricht braissaris of steill about his arme banis,

his armour

Blandit with Beriallis and Cristallis cleir,

Ticht ouir with Thopas, and trew lufe atanis ; 475

The teind of his Iewellis to tell war full teir.

and accoutre-
ments,

His Sadill circulit and set, richt sa on ilk syde ;

His brydill bellisand and gay,

His steid stout on stray,

He was the Ryallest of array, 480

On Ronsy micht ryde.

Of that Ryall array that Rolland in raid

Rauf rnsit in his hart of that Ryall thing ;

and wonders if
he is as manly
[C j]
as well made.

“ He is the gayest in geir, that euer on ground glaid ;

Haue he grace to the gre in ilk Iornaying. 485

War he ane manly man, as he is weill maid,

He war full michtie, with magre durst abyde his
meting.”

He bad the Coilzeare in wraith swyth withoutin baid,

Cast the Creillis fra the Capill, and gang to the King.

Sir Roland,
impatient,
bids him throw
off the load and
come on,

“ In faith, it war greit sehame,” said the Coilzeare ; 490

“ I vndertuk thay suld be brocht,

This day for ocht that be mocht ;

Schir Knicht that word is for nocht

That thouh Carpis thair !”

and not detain
him half the day
here.

“ Thow huifis on thir holtis, and haldis me heir, 495

Quhill half the haill day may the hicht haue.”

It is the King's
command.

“ Be Christ that was Cristinnit, and his Mother cleir,

Thow shall catche to the Court that shall not be to craue.

It micht be preisit preindice, bot gif thouh suld compeir,

To se quhat granting of grace the King wald the gaif.”

“ For na gold on this ground wald I, but weir, 501

Be fundin fals to the King, sa Christ me sauie !”

“ To gar the cum and be knawin, as I am command,

I wait not quhat his willis be,

Nor he namit na mair the,

Nor ane vther man to me,

Bot quhome that I fand.”

“Thow fand me feelang nathing that followit to feid,	The Collier undaunted
I war ane fule gif I fled, and fand name affray :	
Bot as ane lauch-full man, my laidis to leid, 510	
That leifis with mekle lawtie and laubour in fay.	
Be the Mother and the Maydin that maid vs remeid,	
And thow mat me ony mair, cum efter quhat sa may,	
Thow I sall dyntis deill, quhill ane of vs be deid,	threatens him with dints for his interference,
For the deidis thow hes me done vpon this deir day.”	
Mekle mer'well of that word had Sehir Rolland ; 516	
He saw na wappinnis thair,	at which Sir Roland, seeing no weapons,
That the Coilȝear bair,	
Bot ane auld Buklair;	
And ane roustie brand. 520	

“It is lyke,” said Schir Rolland, and lichtly he leuch, [Cj, back]
 “That sic ane stubill husband man wald stryke laughs lightly.
 stoutly ;

Thair is mony toun man, to tuggill is full teuch,
 Thocht thair brandis be blak and vnburely ;
 Oft fair foulis ar fundin faynt, and als freuch. 525 He objects to
 I defend we fecht or fall in that foly ; fighting,
 Lat se how we may disseuer with sobernes aneuch,
 And catche erabitnes away, be Christ counsall I.

Quhair winnis that Wymond thow hecht to meit and learning that
 to day ?” Wymond dwells

“With the Quene, tanld he me ; 530 with the Queen,
 And thair I vndertuke to be,
 Into Paris Pardie, in Paris,
 Withoutin delay.”

"And I am knawin with the Quene," said Schir Rolland,
"And with mony byrlis in hir Bowre, be buikis and bellis ; 535
The King is into Paris, that sall I warrand,
And all his aduertance that in his Court dwellis.

Since the Collier
is on his way to
Court he will
trust him,
on a pledge.

Rauf will give
no pledge,

but bids Roland
get out of the way
(rink), or he shall
rue it.

[Cij]

Sir Roland takes
his leave,

but the Collier

challenges him to
meet him alone
there next day,

Me tharth haue name noy of myne erand,
For me think thou will be thair efter as thou tellis ;
Bot gif I fand the, forrow now to keip my cunnand."

"Sehir Knicht," said the Coilȝear, "thow trowis me

neuer ellis,

541

Bot gif sum suddand let put it out of delay ;

For that I hecht of my will,

And na man threit me thair till,

That I am haldin to fulfill,

545

And sall do quhill I may."

"Zea, sen thou will be thair, thy cunnandis to new,
I neid name airar myne erand nor none of the day."

"Be thou traist," said the Coilȝear, "man, as I am trew,
I will not haist me ane fute faster on the way ;

Bot gif thou raik out of my renk, full raith sall
thow rew,

Or be the Rude I sall rais thy Ryall array ;

Thocheht thy body be braissit in that bricht hew,

Thow salbe fundin als febil of thy bone fay."

Sehir Rolland said to him self, "this is bot foly
To striue with him ocht mair :

I se weill he will be thair."

His leif at the Coilȝear

He tuke lufesumly.

"Be Christ !" said the Coilȝear, "that war ane foul
scorne,

560

That thou suld chaip, bot I the knew, that is sa
schynand ;

For thou seis my weidis ar auld, and all to-worne,

Thow trowis nathing thir taillis that I am telland.

Bring na Beirnis vs by, bot as we war borne,

And thir Blonkis that vs beiris, thairto I mak ane
bland,

565

That I sall meit the heir vpon this mure to morne,

Gif I be haldin in heill—and thairto my hand—

Sen that we haue na laiser at this tyme to ta."

when he will have
leisure to tackle
him.

In ane thourtour way,

Seir gaitis pas thay,

570

Baith to Paris in fay;

Thus partit thay twa.

The gentill Knicht, Schir Rolland come rydand full
sone,

Sir Roland
returns to the
King,
leaving the
Collier to follow.

And left the Coilȝear to cum, as he had vndertane;
And quhen he come to Paris the hie Mes was done,

The King with mony cumly out of the Kirk is
gane.

Of his harness in hy he hynt withoutin hone, 577

And in ane Rob him arrayit richest of ane;
In that worshipfull weid he went in at none,

As he was wont, with the wy that weildit the wane,
On fute ferly in feir, formest of all. 581

Richt weill payit was the King
Of Schir Rollandis cumming;
To speir of his tything
Efter him gart call.

The King is glad
to see the knight,

The King in counsall him callit, "cum hidder, Schir
Knicht!

Hes thou my bidding done, as I the command?"
"In faith," said Schir Rolland, "I raid on full richt,

and asks if he has
done his bidding :
Sir Roland
explains,
[Cij, back]

To watch wyselie the wayis; that I sall warrand.
Thair wald na douchtie this day for Iornay be dicht;

Fairand ouir the feildis full few thair I fand; 591
Saif anerly ane man that semblit in my sight,

that he has seen
no one,

Thair was na leid on lyfe lent in this land."
"Quhat kin a fallow was that ane, Schir, I the pray?"

"Ane man in husband weid, 595
Buskit busteonously on breid;
Leiland Coillis he ȝeid
To Paris the way."

save a poor man
conveying coals.

The King
repreaches him
for not bringing
that poor man.

“Quhy hes thou not that husband brocht, as I the
bad ?

I dreid me, sa he dantit the, thou durst not with him
deill.”

600

“In faith,” said Schir Rolland, “gif that he sa had,
That war full hard to my hart, and I aue man in heill.”

Sir Roland
hastens out,

He saw the King was engreuit, and gat furth glaid,
To se gif the Coilzearis lawtie was leill :

604

“I suld haue maid him in the stour to be full hard stad,
And I had witten that the Carll wald away steill ;
Bo[t] I trowit not the day that he wald me beget.”

and meets a
porter,

As he went outward bayne,

He met ane Porter swayne

Cummand raith him agayne,

610

Fast fra the ȝet.

who says that a
Collier is

“Quhair gangis thou, Gedling, thir gaitis sa gane ?”

clamouring to be
let in at the
palace gate.

“Be God,” said the Grome, “ane gift heir I geif ;

I deuise at the ȝet thair is ane allane,

Bot he be lattin in beline, him lykis not to leif.

615

With ane Capill and twa Creillis cassin on the plane,

To cum to this Palice he preissis to preif.”

“Gif thou hes fundin that Freik, in faith I am fane ;

Lat him in glaidly, it may not engreif.

Sir Roland bids
the porter

Bot askis he eirnestly efter ony man ?”

620

Than said the Gedling on ground :

“ȝe, forsuith in this stound,

Efter ane Wymound

In all that he can.”

[C iiij]
admit him
quickly to seek
for Wymond.

“Pas agane, Porter, and let him swyith in,

625

Amang the proudest in preis, plesand in pane.

Say thou art not worthy to Wymond to win,

Bid him seik him his self, gif thair be sic ane.”

Agane gangis Schir Rolland, quhair gle suld begin,

And the ȝaip ȝeman to the ȝet is gane ;

630

Enbraissit the bandis belieue or that he wald blin,

Syne leit the wy at his will wend in the wane.

“Gang seik him now thy self,” he said vpon hicht :

The Porter
admits Rauf,

“ My self hes na lasair

Fra thir ȝettis to fair.”

635

“ Be Christ,” said the Coilȝear,

“ I set that bot licht.”

“ Gif thou will not seik him, my awin self sall :

who bids him
mind his mare
and load,

For I haue oft tymes swet in seruice full fair.

Tak keip to my Capill, that na man him call,

640

Quhill I cum fra the Court,” said the Coilȝear.

“ My laid war I laith to lois, I leif the heir all ;

Se that thou leis thame not, bot ȝeme thanie full ȝair.”

In that hardy in hy, he haiket to that hall,

while he looks
for Wymond,
who bade him
come.

For to wit gif Wymondis wynning was thair.

645

He arguit with the Ischar after than anis,

“ Schir, can thou ocht say

Quhair is Wymond the day ?

I pray the, bring him gif thou may

Out of this wanis.”

650

He trowit that the wy had wittin of Wymond he wend,

Bot to his raifand word he gaue na reward ;

Thair was na man thairin that his name kend,

Nobody knows
the name,

Thay countit not the Coilȝear almaist at regard.

He saw thair was na meiknes nor mesure micht mend,

He sped him in spedely, and nane of thame he spaird ;

Thair was na fyue of thay Freikis, that micht him furth but the Collier
send,

He socht in sa sadly, quhill sum of thame he saird.

He thirstit in throw thame thraly with threttis.

[C iij, back]

Quhen he come amang thame all,

660

pushes sturdily
forward,

ȝit was the King in the hall,

And mony gude man with all,

Vngane to the meit.

- | | | |
|-----------------------------------------|------------------------------------------------------------------------------------------------------------|-----|
| to where the King
is dining in state | Thocheit he had soeht sic aue sicht all this seuin ȝeir,
Sa solempnit aue semblie had he not sene ; | 665 |
| | The hall was properly apperrellit and paintit but peir,
Dyamountis full dantely dentit betwene. | |
| | It was semely set on ilk syde seir,
Gowlis glitterand full gay, glemand in grene, | |
| in a splendid hall | Flowris with Flourdelycis formest in feir, | 670 |
| | With mony flamand ferly ma than fyftene. | |
| | The rufe reulit about in reuall of Reid,
Rois reulit Ryally, | |
| | Columbyn and Lely ; | |
| | Thair was aue hailsum harbery | 675 |
| | Into riche steid. | |
| | With Dosouris to the duris dicht, quha sa wald deme, | |
| with all dainties, | With all diuers danteis dicht dantely ; | |
| | Circulit with siluer semely to sene, | |
| | Selcouthly in seir he was set suttelly. | 680 |
| | Blyth byrdis abufe, and bestiall full bene, | |
| | Fyne foulis in Fyrth, and Fischis with fry ; | |
| and adornments. | The flure carpit and cled, and couerit full clene, | |
| | Cummand fra the Cornellis closand quemely. | |
| | Bricht Bancouris about browdin ouir all, | 685 |
| | Greit Squechonis on hieht, | |
| | Anamalit and weill dieht, | |
| | Reulit at all richt | |
| | Endlang the hall. | 689 |
| Rauf would fain
see Wymond | “ Heir is Ryaltie,” said Rauf, “ aneuch for the nanis,
With all nobilnes anournit, and that is na nay ; | |
| | Had I of Wymond aue word, I wald of thir wanis, | |
| | Fra thir wyis, I-wis, to went on my way ; | |
| | Bot I mon ȝit heir mair quhat worthis of him anis, | |
| | And eirnestly efter him haue myne E ay.” | 695 |
| | He thristit in throw threttie all atanis, | |
| | Quhair mony douchtie of deid war loynit that day. | |

For he was vnburely, on bak thay him hynt ;

As he gat ben throw,

He gat mony greit schow ;

Bot he was stalwart, I trow,

And laith for to stynt.

After many
rebuffs
and shoves,

700

He thristit in throw thame, and thraly can thring,

Fast to the formest he foundit in feir : 704

Sone besyde him he gat ane sicht of the Nobill
King,

“*Z*one is Wymond, I wait, it worthis na weir ;

I ken him weill, thocht he be cled in vther clething,

In clais of elene gold kythand *z*one cleir. 708

he catches sight
of the King,
and cries,
“ Yon is
Wymond ! ”

I know him in
any clothes :

Quhen he harbreit with me, be half as he is heir,
In faith he is of mair stait, than euer he me tald.

but he is grander
than he led me
to expect ! ”

Allace, that I was hidder wylit !

I dreid me sair I be begylit ! ”

The King preuilie smylit,

Quhen he saw that bald. 715

The King smiles
at his surprise.

Thair was seruit in that saill Seigis semelie,

Mony Senzeorabill Syre on ilk syde seir ;

With ane caifull countenance the Coilzeare kest Rauf casts his eye
his E on the Queen,

To the cunly Quene courtes and cleir :

“ Dame, of thy glitterand gyde haue I na gle, 720

Be the gracious God that bocht vs sa deir ;

To ken Kingis Courtasie, the Deuill come to me,

And sa I hope I may say, or I chaip heir.

Micht I chaip of this chance, that changes my
cheir,

Thair suld na man be sa wyse,

725 no man shall
entice him here
again !

To gar me cum to Parise,

To luke quhair the King lyis,

In faith, this seuin *z*air ! ”

[C iiiij, back]
But when they
leave the table,
the King relates
his adventure,

and the Collier's
behaviour.

Rauf quakes,

and wishes rather
that he had the
King alone on
the moor—or the
best of his
Knights.

The lords laugh
loud;

the Knights bid
hang him.

"God forbid!"
quoth the King;

"he shall be
knighted
himself!"

He dubs him on
the spot,

assigns him a
revenue,
and promises the
next vacant fief

Quhen worthie had weschin, and fra the buirdis went,
Thay war for-wonderit I wis of thair wyse Lord ;
The King fell in carping, and tauld his Intent, 731
To mony gracious Grome he maid his record.
How the busteous Beirne met him on the bent,
And how the Frostis war sa fell, and sa strait ford.
Than the Coilȝear quoke as he had bene schent, 735
Quhen he hard the suith say how he the King schord.
"Greit God ! gif I war now, and thy self with all,
Vpon the mure quhair we met,
Baith all suddandly set,
Or ony Knicht that thou may get 740
Sa gude in thy hall !"

Thir Lordis leuch vpon loft, and lystinit to the King,
How he was ludgeit and led, and set at sa licht ;
Than the curagious Knichtis bad hauie him to hing,
"For he hes seruit that," thay said, "be our sicht."
"God forbot," he said, "my thank war sie thing 746
To him that succourit my lyfe in sa euill ane nicht !
Him semis ane stalwart man, and stout in stryking,
That Carll for his Courtasie salbe maid knicht.
I hald the counsall full euill that Cristin man slais,
For I had myster to hauie ma, 751
And not to distroy tha
Tha[t] war worthie to ga
To fecht on Goddis fais !"

Befoir mony worthie he dubbit him Knicht, 755
Dukis and digne Lordis in that deir hall.
"Schir, se for thy self, thow semis to be wicht ;
Tak keip to this ordour, ane Knicht I the call ;
To mak the manly man, I mak the of nicht,
Ilk ȝeir thre hundredth pund assigne the I sal. 760
And als the nixt vacant, be resonabill richt,
That hapnis in France, quhair sa ener it fall,

Forfaltour or fre waird, that first cummis to hand,
I gif the heir heritabilly,

[Dj]
that comes into
his hands.

Sa that I heir, quhen I haue hy, 765

That thow be fundin reddy

With Birny & brand."

"It war my will, worthy, thy schone that thow wan,
And went with thir weryouris wythest in weir;

He desires him to
win his spurs,

Heir ar curagious Knichtis, suppois thay the nocht
ken,

For thy simpill degré that thow art in heir. 771

I beseik God of his grace to mak the ane gude man,
And I sall gif the to begin glitterand geir."

Ane Chalmer with Armour the King gart richt than
Bétaucht to ane Squyar, and maid him keipeir.

arms him,
and gives him
60 squires,

With clois Armouris of steill for that stout Knicht,

Sextie Squyaris of fee,

Of his retinew to be ;

as a retinue.

That was ane fair cumpany

Sehir Rauf gat that nicht. 780

Vpon the morne airly, Sehir Rauf wald not rest,

Early next
morning
Sir Rauf sets off

Bot in Ryall array he reddylit him to ryde ;

For to hald that I haue hecht, I hope it be the
best,

To zone busteous Beirne that boistit me to byde.

Amang the Galzart Gromis I am bot ane Gest, 785

I will the ganandest gait to that gay glyde ;

Sall neuer Lord lauch on loft, quhill my lyfe may
lest,

That I for liddernes suld leif, and leuand besyde.

It war ane graceles gude that I war cummin to,

Gif that the King hard on hicht 790

That he had maid ane earll Knicht

Amang thir weryouris wicht,

And docht nocht to do."

Vpon ane rude Runsy he ruschit out of toun ;

In ane Ryall array he rydis full richt ;

795

to the moor where
he had challenged
[Dj, back]
Roland.

Euin to the Montane he maid him full boun,

Quhair he had trystit to meit Schir Rolland the Knicht.

Derfly ouir Daillis, discouerand the doun,

Gif ony douchtie that day for Iornayis was dicht.

He band his blonk to ane busk on the brent broun,

Syne baid be the bair way to hald that he had hecht.

Quhill it was neir time of the day that he had thair bene,

There he remains
on the look out,

He lukit ane lytill him fra,

He sa cunmand in thra

The maist man of all tha,

805

till he sees

That euer he had sene.

a Knight on a
Camel advanceng
towards him.

Ane Knicht on ane Cameill come cantly at hand,

With ane curagious countenance, and cruell to se ;

He semit baldly to abyde with Birny and with brand,

His blonk was vnburely, braid and ouir hie. 810

Sir Rauf prepares
for the onset,

Schir Rauf reddyit him sone, and come rydand,

And in the rowme of ane renk in fewtir kest he ;

He scimit fer fellowar than first quhen he him fand,

He foundis throw his forcenes gif he nicht him se.

and they rush
together with
terrible force.

He straik the steid with the spurris, he sprenton the bent :

Sa hard ane cours maid thay,

816

Both their steeds
perish,

That baith thair hors deid lay,

Their speiris in splenders away

Abufe thair heid sprent.

and on foot,

Thus war thay for thair forcynes left on fute baith,

Thay sture hors at that straik strikin deid lay than ;

Thir riche restles renkis ruschit out full raith,

Cleikit out twa swordis and togidder ran.

they renew the
combat,

Kest thame with gude will to do vther skaith,

Bair on thair basnetis thay Beirnis or thay blan. 825

both loath to
lose the gree.

Haistely Hewit thay togiddir, to leif thay war laith

To tyne the worschip of weir that thay air wan ;

Na for dout of vineussing thay went nocth away.

Thus ather vther can assaill

With swordis of mettaill ;

830

Thay maid ane lang battaill

A long hour they
fight,

Ane hour of the day.

Thay hard harnest men, thay hewit on in haist ;

[Dij]

Thay worthit heuy with heid, and angerit with all ;

Quhill thay had maid thame sa mait, thay failȝe almaist,

till both grow
faint.

Sa laith thay war on ather part to lat thair pree fall.

The riche restles men out of the renk past, 837

Forwrocht with thair wapnis, and euill rent with all ;

Thair was na girth on the ground, quhill ane gaif *the*

gaist ;

“*ȝarne after ȝeilding*,” on ilk syde thay call. 840

Schir Rauf caucht to eule him, and tak mair of the licht,

As each cries,
“Now, think of
yielding!”

He kest vp his Veseir,

With ane Cheualrous cheir,

Sa saw he eummand full neir

Rauf espies
another Knight
coming.

Ane vther kene Knicht.

845

“ Now, be the Rude ! ” said Sehir Rauf, “ I repreif the !

He taunts his foe
with broken faith,

Thow hes brokin conditioun, thow hes not done richt :

Thow hecht na bakheir to bring, bot anerly we ;

Thairto I tuk thy hand, as thow was trew Knicht.”

who was to meet
him alone.

On loud said the Sarazine, “ I heir the now lie ! 850

“Thou liest,”
says the Saracen;

Befoir the same day I saw the neuer with sicht ;

Now sall thow think it richt sone, thow hes met
with me,

“I never saw
thee before.”

Gif Mahoun or Termagant may mantene my mieht.”

Sehir Rauf was blyth of that word, & blenkit with his
face ;

Blithe is Rauf to
find his foe is a
Saracen.

“ Thow sayis thow art ane Sarazine ? 855

Now thankit be Drichtine,

That ane of vs sall neuer hinc,

Vndeid in this place.”

Neither intends
to let the other
go alive;

they close in with

[Dij, back]
short knives;

when Sir Roland
rides forward,
parts them,

and calls on the
Saracen to

accept Christ.

But the Saracen
is not driven to
that yet,

and defies them
both at once.

Sir Roland
disdains the
unfair play,

but again calls
on him to forsake
Mohammed,

Than said the Sarazine to Schir Rauf succudrously,
“ I haue na lyking to lyfe to lat the with lufe.” 860

He gaue ane braid with his brand to the Beirne by,
Till the blude of his browis brest out abuse.

The kene Knicht in that steid stakkerit sturely,
The lenth of ane rude braid he gart him remuse.

Sehir Rauf ruschit vp agane, and hit him in hy ; 865
Thay preis furth properly thair pithis to prufe.

Ilk ane a schort knyfe braidit out sone ;
In stour stifly thay stand,
With twa knyfis in hand ;
With that come Schir Rolland 870
As thay had neir done.

The gentill Knicht Schir Rolland come rydand ful richt,
And ruschit fra his Runsy, and ran thame betwene :
He sayis, “ thow art ane Sarazine, I se be my sicht,
Forto confound our Christin men, that counterissa kene.

Tell me thy name tyte, thow trauelland Knicht ! 876
Fy on thy fechting ! fell hes thow bene ;
Thow art stout and strang, and stalwart in fecht ;
Sa is thy fallow in faith, and that is weill sene.

In Christ and thow will trow, thow takis nane outray.”
“ Forsuith,” the Sarazine said, 881
“ Thy self maid me neuer sa affraid
That I for souerance wald haue praid,
Na not sall to day.

“ Brief me not with ȝour boist, but mak ȝou baith boun,
Batteris on baldly the best, I ȝow pray.” 886

“ Na,” said Schir Rolland, “ that war na resoun,
I trow in the mekle God, that maist of nichtis may.

The tane is in power to mak that presoun,
For that war na wassalage sum men wald say ; 890
I rid that thow hartfully forsaik thy Mahoun ;
Fy on that foul Feind, for fals is thy fay !

Beeum Christin, Schir Knicht, and on Christ call ; and become a Christian Knight.
It is my will thou conuert,

This wicket wold is bot ane start— 895

And hane him halely in hart

That maker is of all."

" Schir Rolland, I rek nocht of thy Rauingis ; The Saracen twits him,
Thow dois bot reuerance to thame that rekkis it
nocht ;

Thow slane hes oft, thy self, of my Counsingis, 900 [Dijj]
Souldanis and sib men, that the with schame socht.

Now faindis to hause fauour with thy fleichingis, defies him,

Now haue I ferlie, gif I fauour the ocht ;
We sall spuilze ȝow dispittously at the nixt springis,
Mak ȝow biggingis full bair, bodword haue I brocht.

Chace Charlis ȝour King fer out of France ; 906 and gives him a challenge to King Charles from the Khan of Tartary.
Fra the Chane of Tartarie,

At him this message wald I be,
To tell him as I haue tauld the,
Withoutin plesance."

910

" Tyte tell me thy name, it seruis of nocht ;

ȝe Sarazeins ar succulerus and self willit ay,
Sall neuer of sa sour ane brand ane bricht fyre be
brocht,

The Feynd is sa felloun als fers as he may." 914

" Sa thriue I," said the Sarazine, " to threip is my
thocht,

Quha waitis the Cristin with cair, my cusingis ar thay ;
My name is Magog, in will and I mocht,
To ding thame down dourly that euer war in my way.
For thy my warysoun is full gude at hame quhair I dwel."

" In faith," said Schir Rolland, 920 Sir Roland again

" That is full euill wyn land
To hause quhill thou ar leuand,
Sine at thine end hell.

His own name is Magog.

- tries to convert him,
with the bait of rich duchies,
a worthy wife,
Dame Jane of Anjou,
heiress-apparent of two duchies.
- [D iij, baek]
The Saracen reeks nought of these attractions,
- but since the Christian God is so good,
- he will believe on him,
and Christ his son.
- Sir Roland thanks God;
- all three, on their swords, become sworn brothers,
- and proceed to court.
- The King celebrates the event.
- " Wald thou convert the in hy, and coner the of sin,
Thow suld haue mair profite and mekle pardoun ;
Riche Douchereis seir to be sesit in, 926
During quhill day dawis, that neuer will gang doun ;
Wed ane worthie to wyfe, and weild hir with win,
Ane of the riche of our Realme be that ressoun ;
The gentill Duches, Dame Iane, that claimis be hir kin
Angeos and vther landis, with mony riche toun. 931
Thus may thou, and thou will, wirk the best wise,
I do the out of dispair,
In all France is nane so fair
Als scho is, appeirand air 935
To twa Douchereis."
- " I rek nocht of thy riches, Schir Rolland the Knicht,"
Said the rude Sarazine in Ryall array,
" Thy God nor thy Grassum set I bot licht ;
Bot gif thy God be sa gude as I heir the say, 940
I will forsaik Mahoun, and tak me to his micht,
Euer mair perpetuallie as he that mair may.
Heir with hart and gude will my treuth I the plicht,
That I sall lelely leif on thy Lord ay,
And I beseik him of Grace, and askis him mercy, 945
And Christ his Sone full schene,
For I haue Christin men sene,
That in mony angeris hes bene,
Full oft on him cry." 949
- " I thank God," said Rolland, " that word lykis me !
And Christ his sweet Sone, that the that grace send."
Thay swoir on thair swordis swyftlie all thre,
And coniseruit thame freindis to thair lyfis end,
Euer in all trauell, to leif and to die.
Thay Knichtis caryit to the court, as Christ had thame kend. 955
The King for thair cumming maid game and gle,
With mony mirthfull man thair mirthis to mend.

Digne Bischoppis that day, that douchtie gart bring,
 And gaue him Sacramentis seir,
 And callit him Schir Gawteir, 960
 And sine the Duches cleir
 He weddit with ane ring.

Bishops administer the Sacraments,
 name him Sir Walter,
 and wed him to the Duchess.

Than Schir Rauf gat rewarde to keip his Knichtheid : Sir Rauf's Knighthood is approved,
 Sic tythingis come to the King within thay nyne nicht,
 That the Marschell of France was newlingis deid ; 965 and he made maréchal of France.
 Richt thair, with the counsall of mony kene Knicht,
 He thocht him richt worthie to býde in his steid,
 For to weild that worschip worthie and wicht.
 His wyfe wald he nocth forȝet, for dout of Goddis feid. He duly sends for his wife,
 He send efter that hende, to leif thame in richt, 970
 Syne foundit ane fair place quhair he met the King, and on the spot where he met the King,
 Euer mair perpetually,
 In the name of Sanct July,
 That all that wantis harbery, founds a hospice in name of St. July.
 Suld hane gestning. 975

Finis.

Imprentit at Sanc/tandrois be Robert Lekpreuik
 Anno 1572

Rouland and Vernagu.

Rouland and Vernagu.

- 1
 For he it seiȝe wiþ siȝt. [Fol. 263, col. 1.]
 Now begin ichil of him,
 Of charls þat was stout & grim,
 & tel ȝou al þat riȝt. 4
- 2 ¶ An hundred winter it was and þre,
 Seþen god dyed opon þe tre,
 þat charls þe king 7
 Hadde al fraunce in his hond,
 Danmark & Ingland,
 Wiþouten ani lesing, 10
 Lorein & lombardye,
 Gascoun, bayoun, & pikardye,
 Was til his bidding ; 13
 & emperor he was of rome,
 & lord of al christendome,
 þan was he an heiȝe lording. 16
- 3 In þat time was an emperor
 In costentin of gret honour,
 Constansious he hiȝt ; 19
 God he loued & alle his,
 & hated hem þat dede amis,
 Wiþ al his miȝt. 22
 In speyn, þo þer was a king,
 A stern man wiþouten lesing,
 þat werred oȝain þe riȝt. 25
 Ebrahim was his name,
 Wide sprong his riche fame,
 He was a douȝti kniȝt. 28
- Now will I tell of
 Charles, the stout
 and grim,
- King of France,
 Denmark, and
 England,
- and Emperor of
 Rome.
- Constantius was
 then Emperor of
 Constantinople,
- and Ebrahim
 King of Spain.

He persecuted the Christians,	4	¶ Alle þat leued in godes lawe, He lete hem boþe hong & drawe, þo þat he miȝt of take ; & þe patriarch of ierusalem Out of lond he dede him flem, Al for godes sake.	31
and exiled the Patriarch of Jerusalem, who complained to Constantius.		þe patriarke was ful wiis, & to þemperour he went y-wis, His mone for to make, Hou þe king ebrahim Out of lond exiled him, Wiþ michel wer & wrake.	34 37 40
Great was the Emperor's grief.	5	¶ King costance þemperour Made swiþe gret dolour For þis tidings, Ihū crist bisouȝt he, Almiȝti god in trinite, King of al kinges, He sende him grace him to slo, þat had y-wrouȝt so michel wo, & slawe godes ginges, & sone so he had þe bon y-bede, An angel liȝt down in þat stede, & þis bode him brings.	43 46 49 52
In his grief he prayed to Jesus, [fol. 263, col. 2.] who sent an angel with a message	6	¶ þe angel seyd to þemperour, “ Wele þe greteþ þi saueour, Ihū, ful of miȝt, & bit þe sende wiþ michel anour, After charls þe conquerour, He is a doughti kniȝt. He schal þe help in batayl, & sle þe sarrazin wiþouten fail, þat doþ oȝain þe riȝt.” þemperour was glad & bliþe, & þonked god fele siþe,	55 58 61 64
to invoke the aid of Charlemagne.		His hert nas neuer so liȝt.	
Never so glad had the Emperor been.			

- | | | | |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|------------------------------------------------------------------------------------|
| 7 | ¶ Four þe best he sent of hem,
þat on hiȝt dauid of ierusalem,
& samuel al so, | He sent four
envoys with a
letter | |
| | Ion of naples was anoþer,
Ysac hiȝt þe ferþ broþer,
þider he gan go. | 67 | |
| | He went to þe palais of rome,
& bi-for sir charli[s] come
& told him of her wo ; | 70 | to Charles at
Rome. |
| | þai toke him þe letter & kist his hand,
Swiche was þe lawe of þe land,
& schal ben euer mo. | 73 | |
| 8 | ¶ Charls wepe for þat dede,
When he herd þe letter rede,
& hete an heiȝeing,
Al þat miȝt armes bere,
Kniif or scheld, swerd or spere,
Men schuld bi-for him bring.
þai busked hem & made hem yare,
To costentin for to fare,
Wiþouten ani lesing. | 76 | Charles was
grieved, |
| | þemperour was glad y-wis,
& vnderfenge wiþ miche blis,
Sir charls þe king. | 79 | and ordered all
who could bear
arms to assemble, |
| 9 | ¶ Riche iuels wiþouten lesing,
Sir costance þe king
Bifor sir charls he brouȝt ;
Sauage bestes for þe nones,
Gold & siluer, & riche stones,
Ac þer of nold he nouȝt :
He bi-souȝt him of more honour,
Of ihū our saueour,
þat al þis warld haþ wrouȝt, | 82 | [fol. 263, back,
col. 1.]
Constantius pre-
sented Charles
with jewels, |
| | þat he on suffred passioun,
Of þe croice & of þe croun,
þer of he him bi-souȝt. | 85 | and other
honours. |
| | | 94 | |
| | | 97 | |
| | | 100 | |

	¶ þe þemperour his wil dede, & ladde him to þe holy stede, þere þe reliques ware ; þer com swiche a swete odour, þat neuer ȝete so swete sauour, No feld þai neuer are ;	103
the very odour of which cured three hundred sick people.	Of þe smal þat was so swote, þre hundred sike hadde her bote, & cast were out of care.	106
There were the holy crown, the arm of St. Simeon,	þan brouȝt þai forþ þe holy croun, & þe arme of seyn simoun, Bi-foru hem alle þare.	109
a piece of the cross,	¶ & a parti of þe holy crosse, þat in a cristal was don in clos, & godes cloþeing.	112
our Lady's smock, the rod of Aaron,	Our leuedi smok þt hye had on, & þe ȝerd of araon, Forþ þai gun bring,	115
the spear of Longinus,	& a spere long & smert, þat longys put to godes hert, He gaf charks þe king ;	118
and one of the nails.	& a nail long & gret þat was y-drine þurch godes fet, Wiþ outen ani lesing.	121
Charles prayed for a proof of the relics,	¶ When charls had reseiuȝt þat þing, He bisouȝt ihū, heuen king, To sende him miȝt & spae, For to wite þe soþe þere, ȝif þe reliques verray were, Er he þennes pase.	124
and the place was filled with a heavenly light.	þan decended a liȝtnesse, Doun riȝtes fram þe heuen blis, In þat ich place, þat þai wenden alle y-wis, þai hadde ben in paradys,	127
[fol. 263, back, col. 2.]	So ful it was of grace.	130
		133

- 13 ¶ þai tok leue at þemperour,
 & þonked him of gret honour,
 & to aise in gaseoyn went ;
 þer he duelled siker apliȝt.
 So he biheld opon a niȝt,
 Vp to þe firmament,
 A way of sterres he seiȝe y-wis,
 Out of spaine in to galis,
 As red as brond þat brent.
 He bi-souȝt god in trinite
 To sende him grace wite wat it be,
 Wiþ wel gode entent.
- 14 ¶ & in þe þouȝt þat he was in,
 þer com a voice, & spac to him,
 Wiþ a milde steuen,
 “ Iames þe apostel bi crist,
 Iones broþer, þe wangelist,
 Godes deciple of heuen,
 þat god bad prechy on þe se,
 For þi herodes lete me sle,
 þer of y þe neuen,
 Mi body liþ in galis,
 Biȝond speyne for soþe y-wis,
 Jurnays mo þan seuen.
- 15 ¶ For þi me wondrep wiþouten fail,
 þat þou comest nouȝt¹ to do batayl,
 þat lond for to winne,
 & ȝif þou winnes þat lond y-wis,
 Y schial þe bring in to þat blis,
 þer ich woni inne.
 Al þat me sekeþ more & lesse,
 Schal haue forȝuenenes
 Of her dedeli sinne.
 Now wende & do as y þe sede,
 & in batayl þou schalt spedie,
 Whan þou it will biginne.
- 139 Charles returned to Gaseony,
 142
 and one night saw a line of stars pointing towards Galicia.
 145
 148
 151 And the voice of James the Apostle,
 154
 whom Herod had killed,
 157 told him how his body lay in Galicia, seven days' journey away,
 160
 [¹ written over the line.]
 163 and that he was to go and rescue it ;
 166
 169 for which he should have forgiveness of all his sins.
 172

- The line of stars
betokened that
Charles should
conquer all the
country.
- [fol. 264, col. 1.]
- ^[1] MS. Iameis.]
- Thrice did the
vision appear,
- and Charles
started with a
large army.
- First he laid
siege to Pam-
piloun for six
months,
- but could not
win it.
- Charles prays to
God to enable him
to win the city,
- and immediately
the walls fall
down.
- 16 ¶ þe way of sterres bitokneþ y-wis,
þat of spaine & of galis
þou shalt be conquerer ; 175
Lorain & lombardye,
Gascoyne, bayoun, & pikardye,
Schal be in þi pouwer."
- þus com þe apostel Iames,¹
þries to charls, & seyd þis,
þat was so stoute & fer. 178
Now wendeþ charls wiþ his ost
Into speyne wiþ michel bost,
As ȝe may forward here. 181
- 17 ¶ þe first cite was pampiloun,
þat was a swiþe noble toun,
þat charls gan asayl ; 187
& sex moneþes he it bi-lay apliȝt,
þat noþing winne he it no miȝt,
For alle his batayle. 190
For þe walles so strong were,
He no miȝt haue non entre þere
Wiþ outen ani fayl, 193
þer were mani strong gines,
& fele þousand of sarazines,
Swiþe heyȝe of parail. 196
- 18 ¶ þan praid charls to god of heuen,
"Lord, he seyd, here mi steuen,
Astow art ful of miȝt, 199
Sende me grace þis cite to winne,
& sle þe sarrazins herinne,
þat don oȝain þe riȝt." 202
þo felle þe walles of þe cite,
Charls entred wiþ his meyne,
Als a douhti kniȝt, 205
& þurch þe miracle þat was þere,
Ten þousand sarrazins cristned were,
In þat ich niȝt. 208

- 19 ¶ & þo þat nold nouȝt cristned be,
He lete hem hong opon a tre,
Er he þennes pase. 211
þus charls þurcl spayn gan gon,
& wan þe cites eurichon,
Al þurcl godes grace. 214
Where he com in ani erd,
Ich man was of him aferd,
þat loked on his face. 217
þe names of eueri cite
þat he wan, y schal tel ȝe
Er ich hennes pase. 220
- 20 ¶ Visim, lameche, & sumy,
Colomuber, luche, & vrry,
Brakare & vimaraile, 223
Compostel, a cite grete,
Aurilian & tullet,
þat strong is to asayl ; 226
Goldelfagar & salamencha,
Vline, canayls, madris, al swa
Calatorie & lestoyl, 229
Medinacel, an heiȝe cite,
Segouus þe grete, & salamenche,
Gramie & sturgel, 232
- 21 ¶ Godian & emerite,
Bourg in spaine, þt nis nouȝt lite,
A swiȝe noble toun ; 235
Nasers & maȝed,
Carion & vrpaled,
& oche of gret renoun ; 238 oche,
Burbagalle, a castel al so,
Costant, petros, & oþer mo,
Bayet & pampiloun, 241 Pampiloun,
Ventos in þe grene vale,
Caparre, eustorge, & entale,
Gascoine & bayoun, 244 Bayonne,
- Then Charles
marched through-
out Spain,
and took every
city :
[fol. 264, col. 2.]

	¶ Toutor, a strong castel, Landulif & portingal, Burnam & saragouns,	247
Portugal and Saragossa, Granada, Seville, Aeon, and many others.	Granad & satyne, Costaunce & deine, Teragon & valouns, Leride, acoun, & siuile, Charls wan in a while, Agabie & vrens,	250 253
At Aeon lay Torquas, the dis- ciple of St. James, at whose tomb many miracles were wrought. [fol. 264, back, col. 1.]	Quaramelide, gibalderie, Barbaster, vice, & almarie, Agabie & sisens.	256
	¶ Acoun, þat y spak of ere, Seyn Iames deciple liþ þere, þat hat seyn torquas ; A swiþe fair oliif tre Beside his toumbe men may se, þat springeþ þurch godes grace ;	259 262
The whole of Spain did Charles win, till he came to Lucerne, which withstood him a whole year.	Opon his fest in mid may, þer on is front of gret noblay, Boþe more & lasse ; & who þat sekeþ hem verrament, At þe day of iuggement, Schal se godes face.	265 268
	A lle þe londes þat were in spayne, Wiþ dint of swerd wan charlmain, Portingale & lauers ; Landulif & chastel, Bigairs, bastles, & londes fele, Moys & nauers.	271 274
	Alle þe londes he wan ȝern, Til he com to lucern, So stout he was & fers, & tvelmoneþ he it bilay apliȝt, & noȝting win he it miȝt, For al his dusse-pers.	277 280

- 25 ¶ þo preyd charls to god abone,
þat he him sent grace sone,
þe cite for to winne.
Then prayed
Charles again,
283
- þo fel þe walles adoun riȝtes,
King charls entred wiþ his kniȝtes,
þurch þat ich ginne ;
and again the
walls fell down.
- Charls acurssed þat cite,
& ventos, & caparre, & deneye,
For her dedeli sinne ;
And Charles
cursed that town
and others,
286
- Deserd þai were after þan,
þat neuer seþben no cristen man,
No durst com þer inne.
so that none
could live in
them,
292
- 26 ¶ For charls curssed þo lucern,
Also tite þe toun ganbern,
& schal don euer mo ;
295
- & of þe smoc of þat toun,
Mani takeþ þer of pusesoun,
& dyeþ in michel wo :
298
- & þer þe oþer þre cites stode,
Beþ waters red of helle flode,
& fisches ther in al blo ;
301 and the waters
became red like
hell-flood, and the
fishes black, as
you may see to
this day.
- & who þat wil nouȝt leue me,
In spaine men may þe soþe y-se,
Who þat wil þider go.
304
- 27 ¶ & while charls was in þat stede,
A fair miracle god for him dede,
Er he gan þennes wende ;
307 And God showed
Charles a miracle,
- Braunches of vines charls sett,
In marche moneþ wiþ outen lett,
As was þe riȝt kende ;
310 [fol. 261, back,
col. 2.] for in March the
vines bare ripe
grapes, more than
they could carry.
- & amorwe grapes þai bere,
Red & ripe to kerue þere,
For paners þai gun sende ;
313
- And for paners þai erid þo,
ȝete men clepeþ þe cite so,
& schal to þe warldes ende.
316

- All the towns in Spain Charles won back,
- and destroyed all the Saracen's idols.
- A statue had Mahoun made with great craft,
- and in it put many fiends to protect it,
- for that statue would fall when a king brought Spain to Christianity.
- Charles overthrew that statue,
- and with the spoils built churches.
- ¶ Clodonius þe first cristen king,
& clotayrs wiþ outen lesing,
King dagabers & pipin, 319
Won mani tounes in spaine,
Ae þe gode charlmain,
Wan it al wiþ gin : 322
Alle þe maumetes in spaine were,
þat were þe sarrazins leue & dere,
King charls & turpin, 325
þai destroyd þurch godes miȝt,
Sum þurch miracle & sum þurch fiȝt,
So seyt þe latin. 328
- ¶ & an image of gret pouste,
Stode on a roche bi þe se, 331
In þe gilden lond ;
His name was salanieodus,
As a man y-schapen he wes,
& held a glaive an hond, 334
Mahoun maked him wiþ gin,
& dede mani fendes þer in,
As ich vnderstond, 337
For to susten þe ymage,
& sett him on heiȝe stage,
For no man nold he wond. 340
- ¶ þe face of him was turned souþe riȝt,
In her lay the sarrazins founde apliȝt
Of iubiter & mahoun ; 343
þat when y-born were þe king,
þat schuld spaine to cristen bring,
þe ymage schuld falle adoun ; 346
Charls dede þat ymage falle,
& wan in spaine þe cites alle,
Boȝe tour & toun ;
& wiþ þe tresour þat he wan þere
Mani a chirche he lete arere,
þat was of gret renoun. 349
352

- | | | | |
|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|-----|
| 31 | ¶ he first chirche for soþ y-wis,
Was seyn Iames in galis,
þat he lete arere,
Wiþ an hundred elanouns & her priour,
Of seynt ysador þe confessour,
For to serui þere :
& in aise a chapel,
Of lim & ston y-wrouȝt ful wel,
Of werk riehe & dere,
& seyn Iames at burdewes,
& on at tolous, anoþer at aneavaus,
& mo as ȝe may here. | [fol. 265, col. 1.]
First he built a
church to St.
James in Galicia, | 355 |
| | | and a chapel at
Aix, | 358 |
| | | | 361 |
| | | and churches at
Bordeaux,
Toulouse, and
elsewhere. | 364 |
| 32 | C
harls duelled siker apliȝt,
þre mones & fourten niȝt,
In bayoun wiþ his ost,
þer fel a miracle of a kniȝt,
Wiche þat was to deþ y-diȝt,
þurch þe holy gost ;
Sir romain for soþe he hiȝt,
Er he dyd he hadde his riȝt,
Wiþ outen ani bost ;
On of his frendes he cleped him to :
“ Y schal dye it is so,
Ful wele þou it wost. | While Charles
was at Bayonne, | 367 |
| | | a miraele hap-
pened to a knight, | 370 |
| | | Sir Romain. | 373 |
| | | | 376 |
| 33 | ¶ Mine cloþes þat ichaue,
þer wiþ þat y be brouȝt in graue,
Wiþ mete & drink & liȝt,
& sel min hors on heiȝeing
Pouer clerkes sauters to sing,
þer to þat it be diȝt ; ”
& when he hadde y-seyd þus stille,
Also it was godes wille,
þan died þe kniȝt,
þe hors was sold wiþ outen duelinges,
For to hundred schillinges,
& put it vp apliȝt. | On his death-bed
he bequeathed his
horse to be sold
and the money
given to the
church. | 379 |
| | | | 382 |
| | | | 385 |
| | | | 388 |

At the end of a month the knight appeared to his executor,

[fol. 265, col. 2.]

and told him he should go to hell for his dishonesty.

In the morning the executor told his dream,

and while he was telling it, devils came and carried him off.

At last his body was found at Navern,

his soul had gone to hell.

Such shall be the fate of all false executors.

- 34 ¶ & at þe nende of þritti niȝt,
To his seketour eom þe ded kniȝt,
& seyd in þis maner : 391
“ Mi soule is in heuen blis,
For þe loue of min almis,
þat y sett here ; 394
& for þou hast at-hold min,
þritti days ichaue ben in pin,
þat wel strong were, 397
Paradis is graunted me,
& in þat pain þou schalt be,
þat ieh was in ere.” 400
- 35 ¶ þe ded þus in his way went,
& he awaked verrament,
& wonder hadde apliȝt ; 403
& amorwe his sweuen he told,
To erls & to barouns bold,
To squiers & to kniȝt : 406
& amonges hem alle,
As þai stoden in þe halle,
þer com a windes flȝt,
& fele fendes þt were swift,
& beren him vp in to þe lift,
& held him þere four niȝt. 409
412
- 36 ¶ Seriaunce þe bodi souȝt,
Ae þai no niȝt it finde nouȝt,
Four dayes no more. 415
Fro bayoun he went wiȝ his ost,
& þureh nauern wiȝ miche bost,
þe bodi þai founde þore, 418
þer þe fendes had let him felle,
& bere his soule in to helle,
To hard paines sore. 421
So schal eueri sekatour,
þe dedes gode abigge wel sour,
þat hye bi-nimeþ þe pore. 424

- 37 **N**o[w] late we be of þis þing,
 & speke of charles þe king,
 þat michel was of miȝt,
 Of his lengþe & his brede,
 As þe latin ous sede,
 Ichil ȝou rede ariȝt ;
 Tventi fete he was o lengþe,
 & al so of gret strengþe,
 & of a stern sight,
 Blac of here & rede of face,
 Whare he com in ani place,
 He was a douhti kniȝt. 430
- Now will I tell
you of Charles.
- 427
- He was 20 feet
in height,
- 433
- with black hair
and a ruddy
complexion.
- 436
- Four times in
the year,
- 439
- at Easter,
Whitsuntide,
[fol. 265, back.
col. 1.]
- 442 St. James's day
and Christmas,
he wore at his
table the holy
crown of thorns.
- 445
- 448
- 451
- When he slept 100
knights guarded
him,
- 454
- each with a torch
and a drawn
sword.
- 457
- 460
- 38 ¶ Four times in þe ȝere,
 On his heued he bere,
 þe holy eroun of þorn,
 At ester, at wissontide,
 & at seyn iames day wiþ pride,
 & in ȝole as god was bern.
 & atte þe mete in þe halle,
 Among his kniȝtes alle,
 A drawe swerd him biforn,
 þis was þe maner ay,
 & sehal be til domesday,
 Of emperour y-corn. 445
- 39 ¶ & whare he slepe aniȝt,
 Wel wise he was & wiȝt,
 & dounted of tresoun,
 An hundred kniȝtes him kept,
 þat non of hem no slept,
 þat were of gret renoun,
 & eueri duȝti kniȝt
 Held a torche liȝt,
 & a naked fauchoun. 451
- þus king charls lay,
 Wiþ his ost mani a dai,
 In þe cite of pampiloun. 460

- One day came 40 ¶ & on a day comi tiding,
tidings to Charles
of a doughty
knight called
Vernagu,
who had come to
fight with him.
He was 40 feet in
height;
his face 4 feet
across,
and his shoulders
15 feet.
He was a loath-
some sight and as
black as pitch.
[fol. 265, back,
col. 2.]
He challenged
Charles or any of
his knights
to fight.
Charles was
astonished,
for never had he
seen any so grim.
- Vnto charls the king,
Al of a douhti kniȝt,
Was comen to nasers :
Stout he was & fers,
Vernagu he hiȝt ;
Of babiloun þe soudan
þider him sende gan,
Wiþ king charls to fiȝt,
So hard he was to fond,
þat no dint of brond,
No greued him apliȝt.
- ¶ He hadde twenti men strengþe,
& fourti fet of lengþe,
þilke panim hede,
& four fet in þe face,
Y-meten in þe place,
& fiften in brede,
His nose was a fot & more,
His browe as brestles wore,
He þat it seiȝe it sede,
He loked loȝeliche,
& was swart as piche,
Of him men miȝt adrede.
- Charls com to nasers
Wiþ his dusse pers,
To se þat painim.
He asked wiþ outen fayl,
Of king charls batayl,
To fiȝt oȝaines him :
Charls wonderd þo,
When he seiȝe him go,
He bi-held him ich alim,
For seþben he was y-bore,
He no hadde y-sen bifore,
Non þat was so grim.

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- 43 ¶ Sir oger þe danais,
A kniȝt ful curtays,
To him first was y-sent ;
& at his coming,
Vernagu an heȝeing,
Vnder his arm him hent, 499
Y-armed as he was,
He toke him in þe plas,
& to þe castel he went :
Sir oger schamed sore,
Him oþouȝt þat com þore,
& held him foule y-schent. 502
505 and walked off
with him.
- 44 ¶ Reynald de aubepine
Was sent to þat sarrasin,
He serued him al so ;
& seyd to charlmain,
“Sir, þo þou wou spain,
Hadestow non better þo ? 514
So mahoun me ȝine rest,
Oȝain ten swiche þe best,
To fiȝt ich wold go.” 517
Reynald was
the next,
511 but he was served
in the same way.
- Sir costentin of rome,
& þerl of nautes come,
To fiȝt wiþ boþe to. 520
After him
Costentin and the
Earl of Nantes
came out at once,
- 45 ¶ & vernagu bar boþe,
No were þai neuer so wroþe,
To nassers castel, 523
Vnder aiþer arm on,
As stille as ani ston,
Miȝt þai nouȝt wiþ him mele.
þo charls sent ten,
Al so he serued his men,
Miȝt no man wiþ him dele. 526
Then Charles sent
10 at once,
but they all were
treated in the
same way.
- Charls bi-þouȝt þo,
Siȝt he sent mo,
It were him wroþer hele. 532
one under each
arm.
529 [fol. 266,
col. 1.]

Then Roland asked leave to fight Vernagu;	46	<p>Roland þe gode kniȝt, þo bad leue to fiȝt, Oȝain þat painim, King charls seyd, “nay, þou no schalt nouȝt bi þis day, He is to stout & grim.”</p>	535
and Charles granted him leave.		<p>So long he him bad, þat leue of him he hadde. Rouland armed him, & com anon riȝt In to þe feld, to fiȝt Oȝain þat sarrazin.</p>	538
	47	<p>T & at his coming þare, Sir vernagu was ware & tok him vnder his hond, Out of his sadel he gan him bere, & on his hors swere He set roulond :</p>	541
Vernagu picked him out of his saddle,		<p>& rouland smot him so, þat vernagu þo Vnto þe grounde wond. & when þe cristen seiȝe þis, þat vernagu fallen is, þai þonked godes sond.</p>	544
but Roland felled him to the ground.	48	<p>T þai lopen opon her stede, & swerdes out þai brede, & fiȝt þai gun þo. Rouland wiȝ durindale, Bewe him miche bale, & earf his hors ato : When vernagu was o fot, He no couȝe no better bot, To rouland he gan go, In þe heued he smot his stede, þat ded to grounde he ȝede, O fot þan were þai bo.</p>	547
They drew their swords,			550
and Roland cuts Vernagu's horse in two.			553
Then Vernagu killed Roland's horse.			556
			559
			562
			565
			568

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|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|-----------------------------------------------------------------------------|
| 49 | ¶ A fot þai tok þe fiȝt,
& vernagu a non riȝt,
His swerd he had y-lore. | 571 | They fought on
foot, |
| | Rouland wiþ al his miȝt,
He stired him as a kniȝt,
& yaf him dintes sore. | 574 | [fol. 266, col. 2] |
| | Til it was ogain þe none,
þus þai layd opon,
Ay til þai weri wore : | 577 | |
| | Douk rouland sone he fond,
þat wiþ no dint of brond,
He slouȝ him neuer more. | 580 | but Roland could
not hurt him
with a sword. |
| 50 | ¶ When it com to þe neue,
Vernagu bad leue,
To resten of þat fiȝt :
Rouland him trewþe ȝaf,
So he most bring a staf,
After his wil y-diȝt ;
Vernagu graunted wel
& went to her hostel
When þat was niȝt. | 583 | At even Vernagu
proposed to
adjourn the fight
till the next day. |
| | Amorwe wiþ outen fail,
þai com to þe batayl,
Aiþer as douhti kniȝt. | 586 | Roland agreed on
condition that he
might bring a
staff as his arm. |
| | Sir rouland brouȝt a staf
þat king charls him ȝaf,
þat was long & newe,
þe bodi of a ȝong oke,
To ȝif þer-wiþ a stroke,
He was touȝ & trewe.
& wiþ þat gode staf,
Wel mani dintes he ȝaf
Vernagu þe schrewe. | 589 | |
| 51 | ¶ Sir rouland brouȝt a staf
þat king charls him ȝaf,
þat was long & newe,
þe bodi of a ȝong oke,
To ȝif þer-wiþ a stroke,
He was touȝ & trewe.
& wiþ þat gode staf,
Wel mani dintes he ȝaf
Vernagu þe schrewe.
& at þe non apliȝt,
þai gum anoþer fiȝt,
& stones to gider þrewe. | 592 | So next day he
brought a young
oak, |
| | | 595 | |
| | | 598 | with which he
belaboured
Vernagu. |
| | | 601 | |
| | | 604 | Then they took to
stones. |

- | | | | |
|----------------------------------------------------------------------------------------|----|------------------------------------------------------------------------------------|-----|
| | 52 | ¶ Gode rappes for þe noues,
þai ȝauen wiþ þe stones,
þat sete swiþe sore ; | 607 |
| Their helmets and
shields were
broken to pieces. | | þat helme & heye targe,
þurch her strokes large,
þer wiþ þai broken wore. | 610 |
| Vernagu, feeling
tired, asked leave
to have a sleep. | | & vernagu at þat eas,
So sore asleped was,
He no miȝt fiȝt no more : | 613 |
| | | At rouland lene he toke,
þat time, so seyt þe boke,
For to slepe þore. | 616 |
| Roland agreed,
and promised not
to touch him in
his sleep. | 53 | ¶ Roland ȝaf leue him,
For to slepe wele afin,
& rest him in þat stounde, | 619 |
| [fol. 266, back,
col. 1] | | & seyd þat he nold,
For þe cite ful of gold
Be þer wiþ y-founde, | 622 |
| Vernagu went
to sleep, | | Slepeand to slen a kniȝt,
þei þat he had in fiȝt,
ȝif him deþes wounde. | 625 |
| and snored like a
wild boar; | | þo vernagu lay adoun,
To slepe he was boun,
þere opon þe grounde. | 628 |
| so Roland brought
a great stone and
placed it under
his head for a
pillow. | 54 | ¶ & vernagu rout þore,
As a wild bore,
þo he on slepe was : | 631 |
| | | To him rouland gan gon,
& tok þe gretest ston
þat lay in þat place, | 634 |
| | | He leyd vnder his heued y-wis
For him þouȝt it lay amis,
To lowe at þat eas. | 637 |
| | | & vernagu vp stode,
He stard as he were wode,
When he awaked was, | 640 |

- 55 ¶ Vernagu asked anon,
“Who leyd þis gret ston,
Vnder min heued so?
It no miȝt neuer be,
Bot ȝif he were a kniȝt fre.
Wist ich who it were,
He schuld be me leue & dere,
[No gap in the MS.]
þei þat he were mi fo.”
Quaþ roulandl, sikerly,
“Certes it was y,
For þou rot so.
- 643 Vernagu won-
dered greatly at
this act of
courtesy,
- 646 and asked who
did it.
- 649
- 652
- 56 ¶ & when þo me louest Miche,
Now tel me sikerliche,
Whi þou art so hard,
þat no þing may þe dere,
Knif, no ax, no spere,
No no dint of sward.”
Quaþ vernagu sikerly,
“No man is harder þan y,
Fram þe nauel vp ward,
For-þi y com hider y-wis,
To fȝt wiþ king charlis,
Wiþ þe hore bard.”
- 655 Roland asked the
Saracen how it
was he could not
hurt him.
- 658
- 661 Vernagu told him
that only in the
navel was he
vulnerable.
- [fol. 266, back,
col. 2]
- 664
- 57 ¶ Vernagu to rouland sede,
“Al so þi god þe spede,
Whare were þou y-born?”
“In fraunce, bi seynt austin,
King charls cosyn,
Our kinde lord y-corn.
We leueþ opon ihū,
þat is ful of vertu,
þat bare þe croun of þorn.
& ȝe leueþ in þe fende,
For-þi wiþ outen ende,
ȝe schul be for lorn.”
- 667 “Where wert
thou born?”
asked Vernagu.
- Roland told him,
- 670
- 673 and how he was a
believer in Jesus
Christ.
- 676

Vernagu asked
who Jesus was.

Roland answered,
“The king of
Paradise,

who was born of a
virgin,

suffered for man-
kind on the cross,

rose on the third
day from death to
life,

and ascended into
heaven, one God
in Three
Persons.”

“How could he be
one and three?”
asked Vernagu.

[fol. 267, col. 1]
Roland answers:
“As in a harp are
three things,
wood, and strings,
and sound, so in
God are three
persons:

- 58 ¶ & when þat vernagu
Y-herd speke of ihū,
He asked wat man he was. 679
- Sir rouland seyd, “ he is
þe king of paradys,
& lord ful of gras, 682
- In a maiden he was bore,
To bigge þat was forlore,
As sonne passep þurch þe glas, 685
- & dyed opon þe rode,
For our alder gode,
& nouȝt for his gilt it nas : 688
- 59 ¶ & suffred woundes fieu,
& ros fram ded to liue,
þan þridde day ; 691
- & fet out adam & eue,
& mo þat were him leue,
Fram helle for soþe to say, 694
- & sitt in trinite,
O god in persones thre ;
Swiche is our lay.” 697
- ¶ Vernagu seyd þo,
“ It no miȝt neuer be so,
þer of y sigge nay. 700
- 60 ¶ Hou miȝt it euer be,
þat he were on & thre ?
Tel me now þe skille.” 703
- Rouland þan sede,
“ Al so god me spede,
þis wiþ a gode wille. 706
- As þe harp has þre þinges,
Wode & soun & strenges,
& mirþe is þer tille, 709
- So is god persones þre,
& holeliche on in vnite,
Al þing to ful-sille. 712

- 61 ¶ & as þe sonne haþ þinges þre,
Hete & white on to se,
 & is ful of liȝt,
So is god in trinite,
Vnite & mageste,
 & lord ful of miȝt.” 715
Quaþ vernagu, “ now y se,
Hou he is god in persones þre,
 Now ich wot þat riȝt,
Ac hou þat he bicom man,
The lord þat þis world wan,
 þer of no haue y no siȝt.” 718
“ Now I understand,” said Vernagu; “ but how could God become man?”
- 62 ¶ Quaþ rouland, “ he þat ous bouȝt,
& al þing maked of nouȝt,
 Wele miȝt he be so hende,
þat he wald sende his sone,
In a maiden for to wone,
 Wiþ outen mannes kende.” 724
Quaþ vernagu, “ saunfayl,
þer of ichaue gret meruail,
 Hou miȝt he fram hir wende,
Hou miȝt he of hir be bore,
þat was a maiden bi fore,
 Y no may nouȝt haue in mende.” 727
“ God,” said Roland, “ who is Almighty, sent His Son to be born man of a Virgin?”
- 63 ¶ Rouland seyd to vernagu,
“ Mi lordes fader ihū,
 Is so michel of miȝt,
þat he made sonne & se,
& fisches in þe flod to be,
 Boþe daye & niȝt :
Wele may he þan, as y þe er seyd,
Ben y-bore of a maide,
 Wiþ outen wem apliȝt.” 730
“ How could a Virgin bear a child?” asked Vernagu.
- 733 “ How could a Virgin bear a child?” asked Vernagu.
- 736
- 739
- “ God, who made sun and sea,
- 742 night and day, could easily do that,” replied Roland.
- 745
- “ That might well be,” said Vernagu;
- 748 “ but how could God die,

- 64 ¶ For i nist neuer no man,
 [fol. 267, col. 2]
 þat aros after þan,
 and rise again?"
 When þat he ded was, 751
 & ȝif he godes sone were,
 He no miȝt nouȝt dye þere:
 Tel me now þat eas." 754
- "Only the manhood died," said Roland, "the godhead lived always."
- Quaþ rouland, "y schal tel þe.
 His bodi slepe vpon þe tre,
 & þe þridde day aras, 757
 His godhed waked euer & ay,
 & to helle tok þe way,
 & bond satanas. 760
- And so must we all at the day of judgment rise,
 65 ¶ So schul we al arise,
 and give aecount of our lives." 763
 & of þe dome agrise,
 Atte day of iuggement,
 & answerey for our dede,
 þe gode & þe quede,
 Hou we our liif haue spent." 766
- "But how did He ascend into heaven?" said Vernagu.
- Quaþ vernagu, "now ichot wel,
 Hou he aros ichadel,
 & haue in min entent 769
 Ac hou he steyȝe to heuen,
 Y no can nouȝt neuuen,
 No wite verrament." 772
- 66 ¶ þan seyd rouland,
 "O vernagu, vnderstand,
 Herken now to me. 775
 þat ich lord þat wiþ his miȝt,
 In a maiden a-liȝt,
 Y-born for to be,
 As þe sonne aros in þe est,
 & decended in þe west, 778
 Astow miȝt now se,
 Riȝt so dede god almiȝt,
 Mounted in to heuen liȝt,
 & sit in trinite." 784
- "As the sun which sets in the west rises again in the east,
 so did He ascend into heaven."

- 67 ¶ Quap vernagu, “now ich wot,
þour eristen lawe eueri grot,
Now we wil fīȝt.
Wheþer lawe better be,
Sone we schul y-se,
Long ar it be niȝt.”
- Rouland a dint him ȝaf,
Wiþ his gode staf,
þat he kneled apliȝt,
& vernagu to him smot,
& carf his staf fot hot,
Euen ato ariȝt.
- 68 ¶ þo rouland kneld adoun,
& maked an orisoun,
To god in heuen liȝt,
& seyd, “lord vnder stond
Y no fīȝt for no lond,
Bot for to sauë þi riȝt,
Sende me now miȝt & grace,
Here in þis ich place,
To sle þat foule wiȝt.”
- An angel com ful sone,
& seyd “herl is þi bone,
Arise rouland & fīȝt,
- 69 ¶ & sched þe schrewes blod,
Fer he nas neuer gode,
Bi lond no bi se :
þei alle prechours aliae,
To eristen wald him schriue,
Gode nold be neuer be.”
- When rouland herd þat steuen,
He stirt him vp ful euen,
& fauȝt wiþ hert fre ;
Strokes bi sex & seuen,
Togider þis kniȝtes zeuen
þat mani man miȝt y-se.
- “Now,” said Vernagu, “I understand your religion every whit: let us try whose religion God will prevail.”
- 787 790
- 793 They then resumed their fight, [fol. 297, back, col. 1] and Vernagu cut Roland's staff in two.
- 796 799 802
- Roland fell on his knees, and prayed God for help to overcome the Saracen.
- 805 808
- An angel soon appeared, and bade him arise, and slay the infidel.
- 811 814
- Roland started up, and laid on strokes by six and seven.
- 820

- | | | | |
|----------------------------------------------------------|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| | | ¶ Rouland wiþ ontē dueling,
þurh miȝt of heuen king,
Vernagu he smot,
þat þe left arm, & þe seheld
Fel forþ in to þe feld, | 823 |
| Soon he cut off
the Saracen's left
arm, | | Fram þat painim fot hot :
His arm þo he had lōre,
Swiþe wo him was þer fore
& fast he fauȝt y wot. | 826 |
| but Vernagu
hit him so sore on
the head | | He smot rouland on þe croun,
A strok wiþ his fauchoun,
þat þurh þe helme it bot. | 829 |
| | 71 | ¶ No hadde ben þe bacinet,
þat þe strok wiþ sett,
Rouland hadde ben aqueld.
þe sarrazin sayd aswiþe,
“Smite ich eft on siþe
þi liif is bouȝt & sold.” | 835 |
| [fol. 267, back,
col. 2] | | Rouland answerd, “nay,
Mine worþ þe raþer pay,
Bi god þat al þing weld ;”
& wiþ a strok ful large,
He clef þe sarrazins targe,
þat half fel in þe feld. | 838 |
| but with one blow
he cut Vernagu's
shield in two, | | ¶ & at anoþer venov,
Roland smot vernagu,
þat he fel doun to grounde,
& rouland wiþ durindale
ȝaf him strokes fale,
& his deþes wounde. | 841 |
| and with the next
stroke gave him
his death wound. | 72 | þe paynem erid, “help, mahoun,
& Iubiter of gret renoun,
þat beþ so michel of mounde,
As ȝe beþ miȝt-ful helpeþ me,
þat ich miȝt y-venged me
Of pis cristen hounde.” | 844 |
| Vernagu called on
his gods for help, | | | 853 |

- | | | | |
|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| 73 | ¶ Rouland louȝ for þat cri,
& syd, "mahoun, fikerly,
No may þe help nouȝt :
No Iubiter, no apolin,
No is worþ þe brust of a swin,
In hert no in þouȝt."
His ventail he gan vn-lace,
& smot of his heued in þe place,
& to charls it brouȝt :
þo þonked he god in heuen,
& mari wiþ milde steuen,
þat he so hadde y-wrouȝt. | 859
862
865
868 | but Roland only
mocked him.
Then he cut off
his head and took
it to Charlemagne,
who thanked God
and Mary. |
| 74 | ¶ & al þe folk of þe lond,
For onour of roulond,
þonked god old & ȝong :
& ȝede a procesioun,
Wiþ croice & gomfaynoun,
& salue miri song,
Boþe widowe & wiif in place,
þus þonked godes grace,
Alle þo þat speke wiþ tong.
To otuel also ȝern,
þat was a sarrazin stern,
Ful sone þis word sprong. | 871
874
877
880 | Then there was
general thanks-
giving in honour
of Roland.
Soon the tidings
of Vernagu's
death reacheled
Otuel. |



The Romance of Otuel.

Otter.

[fol. 268, col. 1]

[The numbers in brackets in the margin refer to the corresponding lines of "Roland and Otuel."]

- | | | |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------|
| 1 | <p>HErkneþ boþe ȝinge & olde,
 þat willen heren of batailles bolde,
 & ȝe wolle a while duelle,
 Of bolde batailles ich wole ȝou telle, 4
 þat was sumtime bitwene
 Cristine men & sarrazins kene.</p> | Hearken all,
young and old, |
| 2 | <p>¶ þere was sumtime a king in france,
 A douȝty man wiþ spere & launce,
 & made sarrazins ful tame,
 King charles was his name,
 & was born in seint denys,
 Nouȝt bote a litel fram parys,
 & was a wol treu kniȝt,
 & meintenede cristendom ariȝt.</p> | and I will tell you
of the wars
between the
Christians and
Saracens. |
| 8 | <p>¶ In his time, a king þer was,
 An heþene þat vncristned was,
 þat was king of Iumbardie,
 & was y-hoten king garsie.
 Marsile was his al so,
 & manie oþer londes mo.
 A swiþe gret lord he was,
 In his time non suych þer nas,
 On ihū crist ne leuede he nouȝt,
 þat him hadde so dere a-bouȝt.
 He leuede al in maumettrie,
 & for-sok god & seinte marie.
 In alle londes þere he wente,
 He slouȝ al þat euere he hente,</p> | Once there was a
doughty king of
France, Charles, a
true knight, |
| | 12 | |
| 3 | <p>¶ In his time, a king þer was,
 An heþene þat vncristned was,
 þat was king of Iumbardie,
 & was y-hoten king garsie.
 Marsile was his al so,
 & manie oþer londes mo.
 A swiþe gret lord he was,
 In his time non suych þer nas,
 On ihū crist ne leuede he nouȝt,
 þat him hadde so dere a-bouȝt.
 He leuede al in maumettrie,
 & for-sok god & seinte marie.
 In alle londes þere he wente,
 He slouȝ al þat euere he hente,</p> | in whose time was
a heathen king of
Lombardy, |
| | 16 | |
| 20 | <p>A swiþe gret lord he was,
 In his time non suych þer nas,
 On ihū crist ne leuede he nouȝt,
 þat him hadde so dere a-bouȝt.
 He leuede al in maumettrie,
 & for-sok god & seinte marie.
 In alle londes þere he wente,
 He slouȝ al þat euere he hente,</p> | named Garsie. |
| 24 | <p>A swiþe gret lord he was,
 In his time non suych þer nas,
 On ihū crist ne leuede he nouȝt,
 þat him hadde so dere a-bouȝt.
 He leuede al in maumettrie,
 & for-sok god & seinte marie.
 In alle londes þere he wente,
 He slouȝ al þat euere he hente,</p> | but he believed
not on Jesus
Christ, |
| | 28 | |

and his whole thought was to destroy Christianity.

Never in all heathendom was there so great a king :
[fol. 268, col. 2]

when he held his parliament,

fifteen kings came at his command, and swore to join in war on Charles,

for he was the greatest of Christian kings.

On Childermas-day Charles with his douze-peres went towards Paris.

þat wolde on ihū crist bileue,
& tok þe lond to his byheue :
Niȝt & day it was his þout,
To bringe cristendom to nouȝt.

32

4 ¶ In heþenesse þer nas no king,
þat ne hel[d] of him sum þing,
Or dude him omage or feute.
Sueich a miȝty king was he,
Alle þei scholden to him bouwe.
He was lord of londes ynowe,
& ȝit he þouȝte wit maistrie,
Habben al cristendom to gye :
Al cristendom more & lasse,
He þouȝte to maken heþenesse.

36

40

5 ¶ Whan he wolde hauen a parlement,
þere com to his comaundement,
To helpen hym wit alle þinges,
Fiftene heþene kinges :
& alle þei were togidere sworn,
þat cristendom scholde be lorn,
& maden alle here ordenaunce,
To werren uppon þe king of France,
For þei herden alle tidinges,
þat he was chef of cristene gynges,
& þe king wiste it wel.
Nou schulle ȝe here hou it bifel,

44

48

52

6 ¶ Hit was on childermasse day,
Soþ to segge wiþ outen nay,
þat king charles of sein denys,
Wente him to ward parys.
Hise duizze peres wit him he nam,
& muche poeple to him kam,
& token alle here consail þare,
þat þei wolden wiþ alle fare,

[39.]

56

60

	Into Marsile riden and gon,	[46]	
	& werren þere wiþ godes soon,	64	
	& hadden set a certein day,		
	To wenden þider wiþ outen delay :		On his way he heard of a doughty Saracen,
	Bote ar þei þiderward ferdan,		
	Suiche tydinges þei herden,	68	
	Of a sarasin ¹ douȝti & good,		
	þat a-moeuede al here blod.		
7	¶ þer com a sarazin ful of rage,	[55]	
	Fram king garsie in message,	72	
	In to paris þe wei he nam,		
	& to þe kinges paleis he kam.		
	Otuwel his name was,		named Otuel,
	Of no man a-fered he nas,	76	
	Into þe paleis þo he cam, ²		
	A skwier be þe hon[d] he nam,		[fol. 268, back, col. 1.]
	& seide : "ich am comen her,		
	Kyng garsies messager,	80	who was sent as a messenger from Garsie, to Charles
	To speke wiþ charles, king of þis lond,		
	& wiþ a kniȝt þat heet Roulond,		Roland,
	& a noþer hatte oliuer,		and Oliver.
	Kniȝtes holden wiþouten peer :	84	
	þose þre ich biseche þe,		
	þat þou telle me whiche þei be."		
8	¶ þe skwier þouȝte wel by siȝt,		Otuel is led by a squire into Charles' presence
	þat Otuwel was a douȝti kniȝt,	88	
	& for he was in message come,		
	Bi þe hond he haueþ him nome,		
	& ladde him in to þe halle,		
	Among þe grete lordes alle,	92	
	& þere þei stoden oppon her feet.		
	He schewede him where þe king seet,		

¹ MS. sazasin.² This line is twice written in the MS.; at the end of fol. 268, col. 2, as above, and at the beginning of p. 268 back, col. 1, In to þe palais þo he cam.

	& tauȝte him hou he scholde knowe, þere þei seten oppon a rowe,	96
	Roulond & olyuer, & þe godde kniȝt ogger.	
He went directly up to Charles,	¶ Anou as otuwel hadde a siȝt Of charles þat was king & kniȝt, For eye of no man he ne leet, Bote wente to him þere he seet. Hit was þe boldeste sarazin, þat euere þorte drinke win,	100
without any fear,	& þat was sene wiþ oute lesing. þo he spak wiþ charles þe king. He seide to him amyddle his halle : “Sire king, foule mote þe falle,	104
and said before them all: “Garsie, my lord, defies thee, and curses thee!”	þou art a-boute for to greue Mahoun þat we onne bylue, þere fore haue þou maugre, So þe greteþ garsie bi me, þat me haueþ in message sent,	[93] 108
And Roland he challenged to meet him in the field in single combat.	To seggen his comaundement. & þou, Roulond, þat art his kniȝt, Nou ich knowe þe be siȝt, May ich mete þe in þe feeld, Wiþ þi spere & wiþ þi scheld,	112 [109]
	Ieh wole wyte, so mote Ich þe, Riȝt bytwene me & te.” ¹	116 120
[fol. 268, back, col. 2.]	.	
	.	
	.	
	.	
	.	
	.	
	.	
	.	

¹ (Eight lines lost in consequence of the cutting out of the illumination at the beginning of the poem. These eight lines were on the back of the illumination.)

- 10 ¶

 “ þat þou makest offe þis bost,
 Tel me nou ȝef þou wost.” [133]
 Quaþ otuwel, “so mote ich þe,
 I nelle nouȝt hele for eie of þe.
 It was oppon a weddenesdai,
 In aueril be-fore þe may,
 King garsie þe weie nam,
 To þe Cite of rome he cam,
 Twenti þousende was þe sawe,
 þat were þare of sarazin lawe :
 Corsouse m[i swerde ful] harde fel,
 & bot þere Freinche flechis fol wel.”
- 124 Said Otuel,
 “I will tell thee.
- 128 It was in April
 that Garsie with
 20,000 men came
 to Rome,
- 132 where with my
 sword I slew full
 many
 Frenchmen.”
- 136 Estut, a French
 knight,
 aims a stroke at
 Otuel with a
 brand,
- 140 but Roland
 warded it off.
- 144 Charles also
 interposed to
 protect him,
- 148 but Otuel defies
 them all.
- 152 The French
 knights are
 enraged,

and one seizes
Otuel by the
head,

[fol. 269, col. 1.]
and attempts to
kill him with a
knife.

Otuel draws his
sword,
and slays him.

The French press
round Otuel to
avenge their
comrade,

but Otuel
threatens them,
and orders them
to sit down.

& be þe hod otuwel nam, [165]

& braid wiþ so gret miȝt,

& braid adon þat heþene kniȝt, 156

& anon out wiþ a knif,

& wolde haue reued him his lif,

& þat sarazin otuwel,

Was i-armed swiþe wel, 160

þat he ne dede him nouȝt bote good,

Ne drouȝ of his bodi no blood.

15 ¶ He starte op & was wroþ,

To ligge longe him was loþ, 164

& Corsouze his brond he drouȝ, [175]

& þe kinges kniȝt he slouȝ,

& amang hem alle he stood,

& lokede as he were wood. 168

þe kinges kniȝtes were agramed,

& summe of hem were aschamed,

þat otuwel in þe halle,

Slouȝ a kniȝt among hem alle, 172

& bi-gunned op to stonden,

& þouȝte to leggen on him honden.

16 ¶ Otuwel þer of was war,

& in his herte it him bar, 176

þat þei nere a-boute no good,

& seide to hem þere he stod ;

“ Bi þe louerd fire mahoun, [179]

Kniȝtes i rede ȝe sitten a-doun.

180

For ȝef ani of ȝou so hardi be,

þat any strok munþeþ to me,

Mahoun mi god ich here for-sake

ȝef he sschal euere ordres take, 184

Of ani oþer bisshopes hond,

Bot of Corsouze mi gode brond.”

17 þei be-helden otuwel alle,

Kniȝtes & skwieres in þe halle, 188

- | | | |
|----|-----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| | þer nas non þat þere stood,
þat ne wende otuel were wod,
& euere he held his swerd y-drawe,
& ȝaf nouȝt of hem alle an hawe. | They all think
Otuel must be
mad. |
| | King charles stood vprizt,
& comaundered a non riȝt,
þat no man sscholde be so wod, | 192 |
| | To do þe messager nouȝt bote good. | [181] 196 |
| 18 | ¶ Kniȝtes & sweines in þe halle,
Were wol glade þer of alle,
þat þe king so bad,
For mani of hem was sore adrad, | at which all are
glad. |
| | & þei wiþ drowen hem echone,
& euere stod otuwel al one,
& biheld hem as þei ȝede,
ȝef ani him wolde strok dede. | 200 [fol. 269, col. 2.] |
| | | 204 |
| 19 | ¶ þanne seide charles þe king :
“ Bi god þat made alle þing,
Sarasin, nere þou messager,
Wroþer hele come þou her, | [182] |
| | I rede þou ȝeld op þi brond,
& taket out of þin hond.” | 208 |
| | | Charles calls on
him to surrender
his sword, |
| 20 | ¶ Quaþ otuwel, þat sarazin,
“ Bi mahoun, þat is louerd myn,
I nelle take it out of min hond
To noman of al þi lond, | 212 |
| | þat is þer inne geten & bore,
þat wind þou hauest ilore.” | but Otuel
declares he will
give it up to no
man. |
| | | 216 |
| 21 | ¶ “ Sarasin,” quaþ roulond,
“ Tak me þi swerd in myn hond,
& iche wole saue þe bi mi blod,
Sschal noman do þe nouȝt bote good, | Roland offers to
take charge of it,
and promises that
none shall
interfere with
him. |
| | & whan þou art redi to fare
For soþe þi swerd sschal be ȝare.” | 220 [191] |

Otuel refuses,
and advises him
to keep away
from him.

Charles asks
Otuel what his
message is.

Otuel says he has
been sent by
Garsie,

to bid Charles to
forsake
Christianity,
he and all his
men,
and believe in
Mahomet,
and become
vassals of Garsie.

[fol. 269, back,
col. 1.]

That if he will
not do so,
Garsie will give
all his lands
to Olecent of
Selavonia.

The douzeperes
declare that
France must
never be given up,

- 22 ¶ Quaþ otuwel þe sarazin ;
 “ Bi mahoun, þat is louerd min, 224
 þauȝ ich hadde skwieres twelue,
 Ich wole bere myn swerd mi selue.
 Holte o roum ! ich wolde rede,
 & þanne dostou a god dede.” 228
- 23 ¶ “ Sarazin,” quaþ charles þe king,
 “ Let ben al þi þretning.
 Tel me nou alle & some
 In what message artou come.” 232
 Otuwel, þat noble kniȝt,
 Answerede a non riȝt :
 “ Hider me sente king garsie, [205]
 Spaine is his, an[d] lumbardie, 236
 & manye londes name-couþe,
 þat i ne mai nouȝt nemne wiþ mouþe ;
 Bi me he sente þe to segge,
 þou sscholdest cristendom a-legge, 240
 & maken þine men in eche toun,
 For to leuen on fire mahoun,
 & þou & alle þine barons bolde,
 Of him ȝe sschulle ȝoure londes holde, 244
 þanne miȝtou amenden ȝif þou wilt,
 þat þou hauest mahoun agult :
 &, certes, bote it so bi-falle,
 Garsie wele ȝiue þine londes alle, 248
 To olecent of esclauenye,
 þe kinges sone of Ermenie,
 þat haueþ his .o. douȝter to wif,
 þat he loneþ as his lif ; 252
 þous sschall all þi murþe a-doun,
 Bote þou leue on sire mahoun.”
- 24 ¶ þe duzze pieres answereð þo : [253]
 “ Certes, while we moun ride & go, 256
 Fraunse sschal he neuere ȝiue,

- To noman while we moun liue.
 Sire king, his wille nou þou wost,
 Let asemblen al þin ost, 260
 & let vs upon garsie wenden,
 Alle hise londes for to sschenden ;
 Of wordes þat he haueþ ispeke,
 For soþe we reden you be a-wreke.” [258] 264
- 25 ¶ “ Certes, sire king,” quaþ otuwel,
 “ þine freinsche kniȝtes kune ȝelpe wel,
 & whan þei beþ to werre ibrouȝt,
 þanne be þei riȝt nouȝt. 268
- 26 ¶ þauȝ þou bringe wiþ sscheld & spere
 Al þat euere may wepene bere,
 To werren vpon [k]ing garsie,
 Certes alle þei sscholden deie. 272
 & þou art king, & old kniȝt,
 & hauest iloren al þi miȝt,
 & in þi ȝinkþe, tak god hede,
 þou nere neuere douȝti of dede.” 276
- and you yourself
are old and
feeble,
- and even when
young you were
no doughty
knight.”
- 27 ¶ þo was þe king was a-gramed,
 & alle hise duzze peres asschamed,
 þat otuwel, þat heþene kniȝt,
 Tolde of hem alle so liȝt. 280
- They are all
ashamed and
annoyed at Otuel's
insolence,
- 28 ¶ Roulond bi þe king stood, [292]
 & amenuede al his blod,
 & seide in wraþþe a non riȝt,
 To otuwel þat heþene kniȝt ; 284
 “ To werren on garsie ȝef we fare,
 In bataille, and i mete þe þare,
 & i may mete þe ariȝt,
 Bi ihū þat is ful of miȝt,
 þou ne sschalt neuere after þat day,
 Despice freinchs man, ȝef ich may.”
- and Roland
declares that if
ever he meets
Otuel in fight,
he will show him
what a French
knight can do.
- [fol. 269, baȝk,
col. 2.]

Otuel laughs,

and says he is
quite ready at any
moment.

Roland accepts
the challenge,

and Otuel
proposes the next
day for the duel.

Roland is willing,

and they plight
their words to
each other.

Charles is pleased
with Otuel,

and declares that
if he will be
baptized he will
make him a rich
man,

- 29 ¶ “Ouȝ,” quaþ otuwel & louȝ,
“Wherto makestou it so touȝ,
To þrete me in anoþer lond,
Nam ich [nouȝt] here at þin hond, [303]
ȝef þou hauest wille to fȝete,
Whan euere þou wolt let þe diȝte,
& þou ssehalt finde me redi diȝt,
In þe feld to bide fȝit.” 296
- 30 ¶ “Bi god,” quaþ roulond, “ich wolde be ȝare
Whan ich wiste to finde þe þare,
& euele mote he þriue & þe,
þat ferst failleþ of me & te.” 300
- 31 ¶ “ȝe leue ȝa,” quaþ otuwel þo,
“Wheþer so failleþ of us two,
Ich wole finde mahoun to borwe,
Ich wile be redi erliche to morwe.” 304
- 32 ¶ Quaþ roulond, þar he stod on grounde,
“Selpe me gode.” feere ifounde
Riȝt be fore þe kinges Eien,
þat alle þe kinges kniȝtes seien,
Eiȝer oþer his trewþe pliȝte,
Vpon morwen for to fȝite. 312
- 33 ¶ King charles stod al stille,
& biheld his gode wille,
& seide, “it is harm, iwis,
þat þou nost what follaut is ;
ȝef þou woldes follaut take,
& þine false godes for sake,
Iche wolle make the, so mote ihc þe,
& tou wille bleue wiþ me,
A riche man in mi lond,
þat ich wille sikere þe on hond.” 316
320
- 34 ¶ Otuwel, þat hardi kniȝt,
Answerde a non riȝt : 324

- | | | | |
|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|--------------------------------------------------------------------------------|
| | “ Cristes cors vppon his heued,
þat me radde such a red,
To forsake mi god mahun ;
I nelle nouȝt leue thi false sarmon.” | 328 | but Otuel with a curse indignantly refuses. |
| 35 | ¶ þauȝ otuwel speke outrage,
For he was comen on message,
King charles þat was heende and god,
Noble soffre him habbe nouȝt bote god,
Bote seide to him a non riȝt :
“ Be þou skwier, be þou kniȝt,
Tel me ȝef thi conseil is nome,
Of what linage þou art come.” | 332 | Charles asks him of his rank and family.
[fol. 270, col. 1.] |
| | | 336 | |
| 36 | ¶ Otuwel answerde þis ;
“ A kinges sone ich am, iwis,
Sop to segge & nouȝt to lye,
Ich am þe kinges cosin garsie,
Fernagu myn eem was,
þat neuere ouer-comen nas,
Sir roulond þi cosin him slouȝ,
þere fore wole rise wo inouȝ,
þere fore ich desire so moche,
To siȝte wiþ roulond sikerliche.
Ich wille to morewen in þe day,
Awreken his deþ ȝef ich may,
Nou he haueþ iseid his sawe,
þat he ne mai him nouȝt wiþ drawe,
þat we schule boþe siȝten ifeere.
Nou ich wille þat þou it here,
Min Emes deþ ich [wille] a-wrecke,
Or myn herte sschal to-breke.” | 340 | Otuel says he is a king's son,
and nephew to Vernagu whom Roland had slain, |
| | | 344 | |
| | | 348 | and whose death he wished to avenge. |
| 37 | ¶ King charle[s] gan to meuen his blod,
Bot naþeles he was hende & good,
& nolle for hise wordes heȝe,
Don otuel no vileinie. | 352 | Charles is vexed at his insolence, |
| | | 356 | but as he is an ambassador |

he gives him in
charge to Rayner

to be treated with
all honour due to
his rank.

Rayner conducts
Otuel to his
lodgings.

Charles cannot
sleep all night,

[fol. 270, col. 2.]

fearing that Otuel
may kill Roland.

In the morning
Charles,

accompanied by
Roland and his
knights,

Bote comaundede a non a swein,
Gon sechen him his chaumberlein, [321] 360
A ȝing kniȝt ant nouȝt old,
þat was wel norssched & bold ;
& seide to him, “sire Reiner,
Tak here þis messeger, 364
& to his in saueliche him lede,
þat for no word ne for no dede,
þat he haueþ don & seid,
þat non hond be on him leid ; 368
& loke that he be wel idiȝt,
& onoured als a kniȝt.”

- 38 ¶ þe chamberlein a non dede,
Als þe king him hadde ibede, 372
& ladde him hom to his in ;
& whan he was icomen in,
He tok his leue the chamberlein,
& wente to þe king aȝein. 376
Littel slep þe king þat niȝt,
For ferd of roulant þat gode kniȝt
Of þe bataille he hadde inome,
Leste he were ouer-come, 380
For þe king hadde sein fol wel,
þe kuntenaunce of otuel :
þe king wiste wel a fin,
Hit was a bold sarazin, 384
For he sauȝ hit wel by siȝt,
þo he sauȝ him slen his kniȝt.

- 39 ¶ On morwe þo þe dai sprong,
& þe larke bi-gan hire song, 388
King charles wente to cherche,
Godes werkes for to werche. [330]
Roulond, his cosin, wiþ him ȝede,
Of godes help þat hadde nede, 392

- þei wenten a non to here masse, go to hear mass.
 For here sinnen sscholde be þe lasse.
- 40 ¶ þo þe masse was iseid, [337] 396
 & þe uestement doun ileid,
 þe king & roulond ifere,
 Wente forþ as ȝe moun here,
 Riȝt to þe paleis ȝate,
 & founde houinge þer ate 400 where they find
 Otuel, armed and idiȝt,
 Al redi to bide fiȝt.
 þo seide þat sarazin ; He asks where
 “ Sire king, where is þi cosin, 404 Roland is.
 Roulond þat his truþe pliste, [341]
 þat he wolde wiþ me fiȝte ?
 He was þo fol heie of mod,
 Is he nou ilete blod.” 408
- 41 ¶ Roulond stod & al¹ herde, [1 MS. al &c]
 Hou otuel toward him ferde,
 & answerde a non riȝt :
 “ By ihū, þat is fol of miȝt,
 þin heued sschal fele vnder þin hood,
 þat i nam nouȝt laten blood.” 412 Roland declares
 he will soon show
 him what he can
 do.
- 42 ¶ “ Wel-come be þou,” quaþ otuwel þo, 416 They all ride to
 & turnde his stede & made him go,
 & to þe place þo rod he,
 þere þe bataille sscholde be.
 Al a-boute þe water ran,
 þer was noþer man ne wimman, 420 it is a field
 þat miȝte in riden no gon,
 At no stede bote at on ;
 & þere otuwel in rood,
 No lengere he ne a-bood. 424 [fol. 270, back,
 col. 1.]
- 43 ¶ Roulond þat douȝti kniȝt,
 Was fol hasteliche idiȝt,
 but Roland is in
 such a hurry

when he sees
Otuel waiting for
him,

that he makes his
horse swim across
the river.

At once they
charge,

their horses fall,
but they
themselves are
not hurt.

They draw their
swords.

Roland aims a
stroke at Otuel,

who dodges it,

& his stede he bi-strod,
& no lengere he ne abood,
Er þe dai i-don it were,
þer þei sschollen fiȝten ifere.

Anon als roulond be-heeld,
Otuwel houede in þe feel[d],
Roulond was so egre to fiȝte,
þat for al þe world he ne miȝte
Abide to ride in at þe ȝate,
þere otuwel rod in ate,
He þoute þe nekste weie to ride,
& no lengere he nolde a-bide,
He smot his stede wiþ spores briȝte,
& wiþ help of godes miȝte,
Ouer þe water þe stede swam,
& to londe saf he cam.

44 ¶ Anon riȝt als roulond
Hadde ikauȝt þe druȝe lond, 444
Gret enuye was ham be-twene, [451]
þei ride to-gedire wiþ spores kene,
þat were steue & nouȝt longe ;
& þe kniȝtes were boȝ stronge,
& smyten eiþer in oþeres sscheld,
þat boȝe hors fallen in þe feld,
& risen aȝein op fram þe grounde,
& boȝe kniȝtes were hole & sounde. 452

45 ¶ Ho þe stedes were risen boȝe,
þe kniȝtes woxen boȝ fol wroȝe,
& drownen swerdes ate laste,
& eiþer huȝ on oþer faste. 456
Roulond to otuwel smot
A strok, þat fol sore bot,
He wolde haue smiten otuwel,
& he blenkt swiȝe wel, 460
& roulond smot þe stede broun, [466]

- & clef þe heued al adoun,
& þe stede fel to grounde,
Bot otuwel was hol & sounde. 464
and the sword
cleaves the head
of his horse.
- 46 ¶ Roulond was hende & good of wille,
& houede oppon his stede stille,
To smiten made he semblant non,
Er otuwel was risen & gon. 468
Roland waits for
Otuel to get up.
[fol. 270, back,
col. 2.]
- 47 ¶ “Roulond,” quaþ otuwel, “what was þe?
Art tou blynd, miȝtou nouȝt se
Wil ich oppon mi stede sat?
Whi sscholde mi stede habbe that? 472
It hadde be more honour to þe,
For soþe to habbe i-smite me.”
- 48 ¶ “Ouȝ,” quaþ roulond, “blame me nouȝt,
Bisengeme, ihc habbe i-fouȝt. 476
Otuwel, ich hadde yment,
þat þou sscholdest hane ifeled þat dent.
Ich hadde wel leuere, so mote ich þe,
Otuwel, habbe ȝouen it þe.” 480
“By Saint
James,” says
Roland, “I meant
the stroke for
you.”
- 49 ¶ Otuwel was wroþ his stede was slawe,
& wiþ his swerd he bar i-draue,
He smot to roulond wiþ good wille,
þat [h]ouede oppon his stede stille. 484
but misses him,
Otuel in a rage
smites at Roland,
- þat he hadde roulond ment,
& he failede of his dent,
& smot roulondes gode stede,
þat neuere eft on erþe he ne ȝede. [478] 488
and kills his
horse instead.
- 50 ¶ Otuwel þoute on errore deede,
þo he hadde slawe his stede,
Hou roulond houede stille as ston,
Til he was risen & gon; 492
& he stod al stille,
& leet roulond risen at wille,
& seide, “roulond, so mote ich þe,
þat strok ich mente to þe, 496
Otuel gives
Roland time to
get up,
and declares he
meant the stroke
for him,

not for his horse.

& nou it is on þi stede istunt,
Let nou stonde dunt for dunt."

- 51 ¶ þo þei sien non oþer bote,
þei wenten to-gidere al on fote, 500
& strokes ȝeden bi-twene ham so kene,
þat þe fer sprong out bi-twene.
- 52 ¶ King charles wiþ hise kniȝtes bolde, [486]
Was come þe bataille to bi-holde, 504
& bi-souȝte god fol of miȝt,
He sscholde sauue roulond his kniȝt.
- 53 ¶ Boȝe kniȝtes were gode & stronge,
& fouȝten to gider swiȝe longe, 508
Roulond was a hende kniȝt,
& feled þat otuwel smot arisȝt,
& þat myȝt was in his arm,
& þoute to sauuen him frām harm,
& seide, "otuwel, let þi fiȝt,
& leue on ihu ful of miȝt,
& ich wele ben at acent,
þat þou sschalt wedde belecent, [521] 516
þe kinges douȝter, mi nese þat is ;
I rede, otuwel, þat þou do þis."
- 54 ¶ Quaþ otuwel to roulond,
"Whil mi swerd is in min hond, 520
Al þi preaching is for nouȝt,
Hit ne cam neuere in my þout,
Me ne stant nouȝt of þe swich awe,
þat þou sschalt make me reneie mi lawe, 524
For to wedde belecent ;
So nis nouȝt mi wille iwent."
- 55 ¶ þo þei ne miȝte nouȝt acente,
Aȝein to bataille þei wente,
& fouȝten harde to-gidere beie ; 528
Neueron of oþer ne stod eie.

They fight fiercely
on foot.

Charles prays to
God, to
save Roland.

Roland, finding
that Otuel is a
strong knight,

and smites hard,
[fol. 271, col. I.]

offers him
Belecent, the
king's daughter,
in marriage,
if he will
become Christian.

Otuel declares
nothing will make
him renounce his
religion.

The fight is
renewed.

- 56 ¶ Roulond bi-gan to meuen his blood,
 þat otuwel so longe stood,
 & for tene vp wiþ þe brond,
 þat he bar in his hond,
 & in þe heued he þoute to redde
 Otuwel, bote nouȝt he ne spedde.
 Otuwel starte o side,
 & lette þe swerd bi him glide,
 & roulond wiþ þe swerdes end,
 Reizte Otuwel oppon þe lende ;
 Als he wolde þe dent fle, [552]
 Otuwel fel on kne.
- 532 Roland with all
 his might aims a
 stroke at Otuel's
 head,
- 536
- but Otuel starts
 to one side,
- and the sword
 wounds him in
 540 the thigh,
- so that Otuel falls
 on his knee.
- 57 ¶ Otuwel a-schamed was,
 þat he knelede oppon þe gras,
 & for anger his herte gan sswelle,
 & þouȝte roulonde for to quelle ;
 In the heued he hadde him ment,
 Bote roulond bleinte for þe dent,
 As swete ihu crist wolde,
 þat roulond þere deie ne sscholde.
 Bi side þe heued þe dent wente,
 & þe hauberk he to-rente,
 Fram þe hepe bon an heiȝ,
 þat alle þe peee ont fleiȝ.
- 544
- He is soon up,
- and makes a cut
 at Roland's head,
- 548
- but misses it,
 and cuts a great
 552 piece off his
 hauberk.
- 552 [fol. 271, col. 2.]
- 58 ¶ King charles sauȝ þere he stood,
 & was fol dreri in his mood, [574] 556
 & was swiȝe sore afriȝt,
 To lese roulond his gode kniȝt,
 For otuwel smot so heterliche,
 þe king wende sikerliche,
 þat roulond sscholde been ylore,
 & was a sori man þere fore.
- 560
- Charles begins to
 fear greatly that
 he will lose
 Roland,
- 59 ¶ As þe king stod in doute,
 He spak to his folk aboute,
 & seide to alle þat þere were ;
- 564

and he bids all
his knights to
kneel and pray
for an end of the
duel, and

the conversion
of Otuel.

They do so,

and immediately
a white dove
descends from
heaven and settles
on Otuel's head.

Otuel at once
leaves off fighting,

and says he will
accept Roland's
offer,

and will become a
Christian.

Roland gladly
agrees.

[fol. 271, baek,
col. 1.]

“ Lordinges, doth as ich ȝou lere,
Sitte eche man oppon his kne,
& biddeth tō god in trinite,
For his grace & for hisse miȝtes,
Sende seiȝnesse bi-twene þo kniȝtes
& ȝine otuwel wille to day,
For to reneien his lay.”

568

572

- ¶ Euerichone þei token here red,
& deden as þe king ham bed,
To ih'u crist þei deden here bone,
& swete ih'u herde ham sone. [578] 576
- A whit coluere þer cam fle,
þat al þe peple miȝten se,
On otuweles heued he liȝte,
þoru þe uertu of godes miȝte. 580
- & otuwel, þat douȝti kniȝt,
Wiȝ-drouȝ him anoon riȝt
Fram roulond, & stod al stille,
To fiȝte more he ne hadde wille, 584
- & seide, “ Roulond þou smitest fol sore, [582]
Wiȝ-drauȝ þin hond & smiȝt na more.
- ȝef þou wolt holden þat þou me het,
þat i sschal wedde þat maiden swet, 588
- þe kinges douȝter, belesent,
For soȝe, þan is mi wille went,
ȝef i sschal wedden þat faire may,
Ich wille bileuen oppon þi lay, 592
- & alle myne godes forsake,
& to ȝoure god ich wille take.” [585]

- ¶ Roulond likete þat word fol wel,
& answerede otuwel ; 596
- “ I þonke it ih'u, ful of miȝt,
þorou wham þat grace is in þe liȝt.”

- ¶ Otuel caste of his hond
Corsouse, his gode brond, 600

- & roulond his also,
 & to-gidere þei gune go.
 Eyther for-ȝaf oþer his loþ,
 Nas non of hem wiþ oþer wroþ,
 Bote clippe & kusse eyþer oþer,
 As eiþer hedde been oþeres broþer.
- They both throw
 down their
 swords,
 and embrace
 each other,
 and walk off
 together.
- 604 [588]
- 63 ¶ King charles rood þidere a non,
 & kniȝtes wiþ him many on.
 Anon as he þider cam,
 Bi þe hon[d] roulond he nam,
 & seide, “roulond, for godes Erþe,
 Hou is þe and þis man iwurþe?
 So harde strokes as ȝe habben ȝiue,
 Hit is wunder þat ȝe liue.”
- Charles with his
 knights ride to
 meet them,
- 608 612
- and asks what
 has happened.
- 64 ¶ “Sire,” quaþ roulond, “we beþ al sounde,
 Noþer of vs ne haueth wounde. [598] 616
 Otuwel haueþ his conseil nome,
 þat he wile cristene by-come,
 & ieh habbe granted bi ȝoure acent,
 þat he sschal wedde belecent.”
- Roland tells him
 that Otuel has
 agreed to become
 Christian,
 if he may marry
 Belicent.
- 620
- 65 ¶ “Certes,” quaþ charles þo,
 “Nou þou wolt þat it be so,
 I grante wel þat it so be,
 For whi þat he wille dwelle wiþ me.
 þanne hadde ich þe & oliuer,
 Otuwel, & gode ogger,
 In all þe world in lenkþe & brede,
 þer nis king þat nolde me drede.”
- Charles agrees at
 once.
- 624 628
- 66 ¶ þe king took otuwel a non,
 & to his paleis made him gon,
 & makeden murþe & meloudie,
 Of alle maner of menestrausie,
 For þe miracle þat was wrouȝt,
 þat otuwel hadde iturnd his þouȝt.
- They all return to
 the palace,
- and make great
 rejoicing for the
 conversion of
 Otuel.
- 632

On the morrow
they conduct him
to church,

where he is
baptised by
Turpin.

Charles then
offers him his
daughter;

[fol. 271, baek,
col. 2.]

but Otuel declares
he will not marry
her until the war
is over,

and Garsie a
prisoner or slain.

Charles is greatly
pleased.

He calls a council
of his douzeperes,

to advise whether
they shall attack
Garsie at once or
wait till spring.

They advise him
to wait.
During all the
winter Charles
makes prepara-
tions for the
campaign.

- 67 ¶ On moruen þo þe day was briȝt,
þei ladden to churche þat noble kniȝt, 636
Bisschop turpin was bisschop þo,
He follede him þat day & nammo.
- 68 ¶ þo otuwel hadde follauȝt nome, [613]
& to þe kingges pees was come, 640
þe king beed him his douȝter a non,
& feire londes mani on.
- 69 ¶ Otuwel to þe king saide,
“Sire, keep me wel þat maide, 644
For soþe ich nele hire neuere wedde,
No neuere wiþ hire go to bedde,
Er þi werre to þe ende be brouȝt,
& sum what of þi wille wrouȝt, 648
Whan king garsie is slawe or take,
þanne is time mariage to make.” [660]
- 70 ¶ Quaþ king charles to otuwel ;
“Nou i se þou louest me wel, 652
& ȝef i leue, so mote I þe,
þou ne ssehalt nouȝt lese þi loue on me.”
- 71 ¶ þo leet þe king asemblen a non,
Alle hise duzze peres echon. 656
“Lordinges,” he seide, “what is ȝoure red, [663]
King garsie seiþ, i sschal be ded,
& as ȝe habbeþ iherd segge,
He þenkeþ cristendam to legge, 660
Wheþer wole we wenden oppon him anon,
Oþer abide til winter be gon ?”
þe duzze peres acentenden þer to,
To bide til winter were i-do, 664
& alle winter þe king of Fraunce,
Lette maken his purueianse.
Al þat winter at hom he bod, [685]
& in somer to werre he rod. 668

- L** Ordinges, boþe ȝinge & olde,
Her[k]neþ as we formest tolde,
Now I will tell
you of the war
with Garsie.
Hou þe werre was fol hyȝe,
Bitwene king charles & king garsie. 672
Anon as winter was ygon,
þe king a semblede his host a non,
& mochel peple cam to his hond [697]
Out of mani diuerse lond. 676
Aueril was comen an winter gon, [721]
& charles tok þe weie a non,
& drouȝ him to ward lumbardie,
To werren oppon king garsie. 680
þere was set wiþ outen faille
Certein day of bataille.
- 72 ¶ Anoon as charles was icome,
Niȝ honde þar þe bataille was nome, 684
In a mede a non riȝt
þe kinges pauilons were ipiȝt,
Vnder an hul besides a riuere,
& bi-fel as ȝe moun here. 688
Fol niȝ þe water þe king lay,
Of bataille for to a-bide his day,
& vpon þat oþer side,
He miȝte seen hise enemis ride, 692
& þere nas brugge ne forde non,
þat man miȝte ouer riden ne gon.
over which was
neither bridge
nor ford.
- 73 ¶ King charles þat gode kniȝt,
Tok carpenters a non riȝt,
& lette make a brugge a non,
þat men miȝten ouer gon, [755]
Then Charles
causes a bridge to
be made.
- 74 ¶ Ho þe brugge was al ȝare,
þat men miȝten ouer fare. 700
Hit bitidde vpon a day,
Wil charles in his bed lay,
One day early

Roland, Oliver, and Ogier cross the river in search of adventures.	þat roulond an[d] oliuer, & þe gode kniȝt oger, Ouer þe brugge þei wenten ifeere, Auntres for to sen & here. [763]	704
	& þo þei ouer passed were, Sueli auntres þei funden þere, For al þe good vnder sonne, þei nolde habben þe gamen bi-gonne.	708
The same day four kings of Garsie's army,	75 ¶ Of garsies oft foure heþene kinges, Wenten for to ¹ here tidinges, For alle cas þat miȝte bitide, Wel i-armed bataille to bide. Here foure names ȝe moun wite, As we finden in romaunse write,	712
Turabeles,	76 ¶ Turabeles hatte þe to king, A stout sarazin, wiþ-outen lesing ;	716
Balsamun,	77 ¶ þat oþer balsamun het, A werse man ȝede non on fet ;	720
Astaward, and	78 ¶ Astaward was þe þriddes name, He louede werre & hatede game ;	
Clarel,	79 ¶ þe ferþe king hiȝte Clarel, ² þat neuere ȝite ne dede wel. As þei rideñ alle yfere, þat on seide as ȝe moun here ; “ Mahoun leeue ous ȝit abide, [793] In to Fraunce þat we moun ride, & ich miȝte roulond mete, Al wiþ wraþþe ich wolde him grete : þat traitour he slouȝ mi broþer, Ne gete ich neue[r] eft such a noþer.”	724
were out riding, hoping to meet with some of the French knights,		728
but especially with Roland.		
[fol. 272, col. 2.]		732
80 ¶ Roulonde herde & oliuer, & þe gode kniȝt ogger, Hou þei speken hare wordes hiȝe,		

¹ MS. te, ² MS. Clar, the rest of the word being erased.

- & þratten roulond to die ; 736
 & roulond was so nyȝ,
 þat alle foure kinges he syȝ.
- Roland sees them,
- 81 ¶ “Felawes,” quaþ rouland a non,
 “ Ich am war of oure fon, 740
 þei beþ foure, And we bote þre,
 Daþeit habbe þat hem fle ;
 Nou we habben founden game,
 Gawe to hem a godesname !” 744
- and points them
out to his
companions.
- 82 ¶ Anon as clarel ham syȝ,
 He seide, “ oure enemys beþ nyȝ,
 Ich se bi here euntenaunse,
 þei beþ cristene men of fraunce. 748
 Charles ost liþ here bi-side,
 In paulons bataille to bide,
 & þese beþ of hise men, i-wis,
 þerfore mi reed is þis,¹ 752 and proposes to
 attack them,
 [¹ MS. istis]
 þat we hasteliche to ham ride,
 & loke wheþer þei wole abide.”
- Clarel espies the
French knights,
- 83 ¶ Wiþ þat word þe kinges a non,
 Touchede here stedes & made hem gon, 756
 & toward þe eristene kniȝtes þei riden,
 & þei douȝtiliche a-biden.
- which they do.
- 84 ¶ Astaward wiþ roulond mette,
 Nouȝt he ne spak, ne him ne grette, [811] 760
 Bot smot him wiþ his spere anon,
 þorou þe sscheld he made hit gon.
 & roulondes spere, y-wis,
 Was wel betere than was his, 764
 To astawardes herte hit ȝede,
 & caste him doun of his stede,
 “ Aris,” quaþ roulond, “ & tak þe bet,
 At this time þou art i-let.” 768
- Astaward engages
Roland,
- but is slain by
him.

- 85 ¶ Curabeles no lengere ne a-bood,
To god ogger a non he rod ;
Ogger was a strong kniȝt,
& rod to him wiþ gret miȝt, 772
& bar a-don hors & pak,
& þe sarazins nekke to-brak.
- [fol. 272, back,
col. 1.]
- Ogier charges at
Curabeles,
and bears him
down.
- 86 ¶ Balsamum & oliuer, [823]
Eyþer neizede oþer ner ; 776
þo balsamum bi-gan to ride,
Oliuer nolde no lengere a-bide ;
He pingde his stede wiþ spores kene,
& smot a strok þat was sene, 780
He ne miȝte þo no bette do,
Bote gurde þe nekkebon otwo.
- Oliver and
Balsamum
engage,
- and Oliver cuts
the Saracen's
neck across.
- 87 ¶ þus roulond & oliuer,
& þe gode kniȝt ogger, 784
Slouwen þe heþene kinges þre,
& ȝit nolde nouȝt clarel fle :
To þe duk roulond he rood,
& roulond his strok a-bod. 788
For wraþþe hise felaus were islein,
He rood to roulond wiþ gret mayn,
& bar a spere greet & long ;
& the sarasin was strong, 792
& in the sadel sat faste,
& roulond to grounde he kaste. [834]
Wiþ þe fal þe steede a noon,
To-barst þat o sschanke bon, 796
Roulond vppon his feet stood,
& ne hadde nouȝt bote good.
- Clarel charges at
Roland,
- and unhorses
him,
and disables his
horse.
- 88 ¶ Ogger sauȝ fol wel þo,
þat roulondes hors was a-go, 800
Ogger þat was douȝti of dede,
Smot doun clarel of his stede.
Oliuer tok þe stede a non, [840]
- Ogier unhorses
Clarel,

- | | | | |
|-----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|------------------------------------------------------------------------|
| | & to roulond he gan gon.
"Roulond, haue þis," quaþ oliuer,
"þis þe sente good ogger,
& clarel he haueþ to grounde iþrowe,
For he brouȝte þe so lowe." | 804 | whose horse
Oliver seizes and
brings to Roland. |
| 808 | | | |
| 89 | ¶ Rouland þat hadde his stede ilore,
þonkede hem boþe þer fore,
& wos þe gladdeste man vnder sonne,
þat he hadde an hors i-wonne. | | Roland thanks
them both. |
| 812 | | | |
| 90 | ¶ Clarel vpon his feet stood,
& fauȝt as he were wood,
On none manner he nolde fle,
Bot fauȝt aȝein hem alle thre. | | Clarel will not fly,
but stands his
ground against all
three. |
| 816 | | | |
| 91 | ¶ þe þre kniȝtes were fol stronge,
He ne miȝte nouȝt dure aȝein ham longe,
& seide to hem alle þre,
"Lordinges, let me o line be :
To ȝou it were lutel honour,
To sle me þat nabbe no socour."
To fiȝte more he for-sook,
& roulond his swerd he tok ;
Roulond was hende & nouȝt forsok,
& of clarel his swerd he tok. | [fol. 272, back
col. 2.] | |
| 820 | | 824 | He soon sur-
renders, |
| | | | and gives up his
sword to Roland. |
| 92 | ¶ "King clarel," quaþ ogger,
"Worþ vp bi-hinden me her."
þo was king clarel glad,
For to do þat ogger bad,
& was staleworþe & liȝt,
& lep vp ¹ a non riȝt.
þo wenten þei forþ wiþ-outen targing,
& þoute presente charles þe king,
Wiþ clarel þat þei hadden i-nome,
& hopeden to ben welcome.
& of here weie þei were let,
& swiþe harde þei were met : | 828 | Ogier bids Clarel
get up behind
him: |
| | | 832 | he does so,
and they start
homewards, |
| | | | ¹ MS. vt |
| | | 836 | |
| | | | [858] |

but find the way
beset by Saracens.

þei sien of garsies men a feerd,
Boþe wiþ spere & wiþ swerd,
Bitwen hem & þe pañiloun,
þere þei sscholden wenden a-doun,
þei ne miȝte skapen *in* neuere a side,
þoru out hem þei mosten ride.

840
844

Ogier suggests to
slay Clarel,
as they cannot
escape with him,

93 ¶ “ Felawes,” quaþ ogger þo,
To roulond & oliner bo,
“ Ieh wene er we hom come,
Clarel ons worþ bynome ;
Lordinges, what is nou ȝoure red,
Wole we smiten of his hed ? ”

848

but Roland and
Oliver will not
agree,

94 ¶ Quaþ roulond, “ so mote ich þe,
At þat red nel ich nouȝt be.”
‘ No ich noþer,’ quat oliuer,
“ Bi þe louerd sein Richer,
On liue i rede we leten him go,
& ne do we him nammore wo.
Such eas may fallen *in* sum neede,
He mai quiten vs oure mede.”

852

and Oliver then
suggests to let
him go,

95 ¶ “ Bi god,” quaþ ogger, “ þat is soþ,
& where he do, or he ne doþ,
Hit where sschame to ous, iwis,
To sslen a man þat ȝolden him is :
I rede we leten him gon his wey, [867]
For we moten tenden to a noþer pley.”

856

860

[fol. 273, col. 1.]

which they do.

96 ¶ Alle þre þei were at on,
& leten clarel on liue gon.
Clarel nolde no lengere a-bide,
He ne askede non hors onne to ride,
Bote on fote dede him go,
& leuede hem þare in muchel wo.

868

97 ¶ “ Non, lordinges,” quaþ ogger
To Roulond & to oliuer,

872

- “ Ich wole triste to my sswerd,
 & fonde forto passe þis ferd.
 Ogier declares he
 means to fight his
 way home.
- Ich hope, þoru help of godes miȝt,
 To se mi lord charles þis niȝt. 876
 ȝef ani sarazin wiþ eie,
 Comeþ to lette me of mi weie,
 Selp me god & þis day,
 He sschal abugge, ȝef ich may.” 880
- 98 ¶ “ Nou,” quaþ roulond, þat douȝti kniȝt,
 “ & ieh wille helpe þe bi mi miȝt ;
 Roland says the
 same,
- I nele to day bi sein martin,
 ȝilde me to no sarazin.” 884
- 99 ¶ Quaþ oliner, “ so mote ich þe,
 In mani peril ich habbe ibe,
 & yef ich faille at þis nede,
 God ne lete me neuere eft spedē ;
 I nele, ȝef god halt me sound,
 To day ȝelde me to non hound.” 888
 and so does Oliver,
- 100 ¶ þei markeden hem alle þre,
 To him þat þolede deþ on tre,
 & no lengere þei ne abiden,
 Anon in to þe ferde þei ride[n]. 892
 and they charge
 into the Saracens.
- [889]
- 101 ¶ A sarazin wiþ roulond mette,
 & of his weie roulond lette ;
 Byoun, a Saracen,
 attacks Roland,
 896
- He cam out of al þe here,
 & bar to roulond a gret spere :
 A bold kniȝt þat hatte byoun,
 An[d] roulond bar him a-doun. 900
 but is slain by
 him.
- 102 ¶ Oliuer, þat was his broþer,
 He mette wiþ a noþer,
 A douȝti kniȝt, an heþene man,
 A strong þef þat heet bassan.
 Oliver charges
 Bassan,
 904
- Oliuer was horsed wel,
 & bare a spere kene & fel,

- [fol. 273, col. 2.]
and rides him
down;
- & smot him riȝt vnder þe sscheld,
þat þere he lay amidde þe feld. 908
- while Ogier cuts
down another
named Moter.
- 103 ¶ & þe gode kniȝt ogger,
Mette wiþ on, þat heet moter,
& wolde him habbe doum i-bore,
& ogger was wroþ þar-fore,
& smot þe sarazin so sore,
þat he ne spak neuere more. 912
- Thus the French
knights exert
themselves,
- 104 ¶ Oliuer, ogger, & Roulond,
Among þe sarazines stureden here lond, 916
þoru help of god þat is a-boue,
þat ham hadde þat græe i-ȝoue.
þoru þe ferd as þei Riden,
Alle þat here strokes a-biden,
þei were maimed for euere more. 920
þe douȝti kniȝtes þei smiten so sore,
þat wiþ-inne a litel stounde,
þei felden mani on to grounde. 924
- and make great
slaughter
amongst the
Saracens.
- 105 ¶ þo cam a sondan, stout & firs,
On of garsies duzze peers,
þat hatte karmel of tabarie ; [895]
Oppon þe Sarazines he gan erie, 928
“ Recreiede kniȝtes, whi nele ȝe fiȝte,
Traitours, þeuces, where [is] ȝoure miȝte ?
It is sschame bi god mahon,
þat oure folk goon þus a doun.” 932
- Then Karmel of
Tabarie rallies his
men,
- 106 ¶ Wiþ þis word, earmel a non
Pingde his stede & made him gon,
& rood to ogger in þat hete,
& þoute he sscholde his lif for-lete ; 936
& was strong, & ful of tene,
& smot sore, & þat was sene.
He smot ogger in þe sscheld,
þat ogger lay amidde þe feld, 940
- and charges at
Ogier,
- whom he wounds
and unhorses,

- Sore he fel oppon þe grounde,
& hadde a fol luþer wonde.
- 107 ¶ þe duk roulond þat seyȝ,
For wraþþe he was wod wel nyȝ,
& for wraþþe smot him so sore,
þat he ne spak neuere eft more.
- 108 ¶ þo cam anwe of nubie,
On of kinges kniȝtes garsie,
& felde oliuer to grounde,
Bote he ne ȝaf him neuere a wounde.
- 109 ¶ Roulond was fol wroþ wiþ alle,
þo he sauȝ oliuer falle,
& anawe of nubie he smot,
þat neuere eft crouste he ne bot.
- 110 ¶ Oliuer ros ap fram þe grounde,
Al hol wiþ-outen wonde,
& a non his stede he nam,
& to roulond sone he cam.
- 111 ¶ þo was roulond fol fawe,
þat oliuer was nouȝt isslauwe,
þo þei were to-gidere imet.
þo were þei harde biset,
Amang sarazins þat were kene,
& þei smiten sore for tene.
- 112 ¶ Whil roulond fauȝt & oliuer,
Heuere stode þe gode ogger,
& hadde lorn his gode stede,
& his wounde gan faste blede ;
& ȝit he fauȝt þere he stod,
& leide on as he were wod.
- 113 ¶ Whil ogger, þat douȝti kniȝt,
Aȝenes sarazins stod in fiȝt,
Oppon a stede Clarel come drine,
þat ogger halp to sauuen o liue,
- 944
but is himself cut down by Roland.
- Then Anwe of Nabia unhorses Oliver,
948
- [fol. 273, back,
col. 1.]
952
and he, too, is slain by Roland.
- Oliver is soon up again.
956
- Oliver and Ogier fight hard,
960
- They two fight hard,
964
- but Ogier cannot help them much for his wound.
968
- Clarel comes up,
972

recognizes Ogier,
and advises him to
surrender to him,

[¹ MS. come]

þorou cunsel of roulond & oliuer.

& a non he knuȝ ogger,

976

“ Ogger,” he seide, “ hit is my red,

ȝilte to me¹ or þou art ded ;

[952]

þou holpe to saue mi lif a day,

Ich wole sauuen þin, ȝef I may.”

980

114 ¶ Ogger sauȝ wel wiþ his Eye

þat he was in point to deye,

& to clarel he gan gon,

& tok him his swerd a non.

984

and Ogier does so.

115 ¶ Clarel nas no wedded man,

Clarel hadde a fair lemmian,

þat was hoten aufanye,

& was born in Ermenie.

988

Clarel sends Ogier
in charge of two
knights to his
mistress.

116 ¶ Clarel, anon riȝtes,

Clepede to him two kniȝtes,

& seide to hem anon ;

“ To mi lemmian ȝe schulle gon,

[956] 992

& segge þat ich sente hire þis kniȝt,

& þat his wounde be heled ariȝt ;

& god hede to him nome,

To sauuen him til mi to-come.”

996

[fol. 273, back,
col. 2.]

They do so.

117 ¶ þe kniȝtes deden as he hem bad,

To his lemmian he was lad,

þat was hoten aufanye,

[962]

þat was kinges douȝter garsie,

1000

& ȝo was glad of þat present,

To do clareles comaundement.

Roulond & oliuer fouȝten,

þat of here liues nouȝt ne rouȝten.

1004

þei hadden fouȝten ouer myȝte,

þei ne miȝte no lengere dure to fiȝte,

An[d] a non turnden here steeden,

& flowen for þei ne myȝten nouȝt speden. 1008

Roland and
Oliver at last have
to fly.

- 118 ¶ To otuwel it was told,
 þat roulond þat was bold,
 Oliuer & ogger bo,
 Were ouer þe water go. 1012
 Meanwhile Otuel
 hears that Roland,
 Oliver, and Ogier
 had crossed the
 river.
- 119 ¶ Otuwel a non riȝtes,
 Leet armen him, & alle hise kniȝtes ; [1024]
 þo he was armed & wel i-diȝt,
 He wente to þe king a non riȝt, 1016 goes to Charles,
 & seide, "sire, i dwelle to lenge,
 Roulond, oliuer, an ogger þe stronge,
 Oue[r] þe water alle þre,
 Beþ went for envie of me, 1020
 To loke wher þei miȝten spede,
 To don any douȝti deede,
 Among þe sarazins bolde :
 & i sscholde be couward hoolde, 1024
 þer fore i nele no lengere abide ;
 To sechen hem ich wole ride.
 þauȝ þei habben envie to me,
 Ich wille for þe loue of þe, 1028
 Fonden whoþer i miȝte comen,
 1 To helpen hem ar þei weren inomen. [1 MS. Te]
 & ȝif hem any harm bytit,
 Let ham witen hare oune wit." 1032
 and declares his
 intention of going
 to find and help
 them.
- 120 ¶ Quaþ þe king, "par charite,
 Otuwel, ich bische þe,
 For godes loue hiȝe þe bliue,
 & fonde to sauен hem o liue, 1036
 Er þei be slawe or nome,
 & þe sschal sone socour come."
- 121 ¶ Otuwel no lengere ne abood,
 Anon his stede he bi-strood, 1040
 & alle hise kniȝtes bi his side,
 & toward þe ferd he gan to ride. [1029]
 Charles begs to
 lose no time,
 but go at once.
- [fol. 27t, col. 1.]
- Otuel and his
 men at once start
 toward the ford,

and Charles orders
his men to arm.

Otuel sees Roland
and Oliver flying:

he rides to them,
and bids them
turn back on the
Saracens,

which they do.

Otuel asks after
Ogier:

they tell him he is
a prisoner.

Otuel calls on
them to go with
him to rescue
Ogier

They all ride back.

- 122 ¶ A non as otuwel was goon,
þe king leet diȝte his host a non, 1044
After otuwel to wende,
As a god king & hende.
- 123 ¶ As otuwel bi-gan to ride,
He lokede a-bouten in eche side, 1048
& he sauȝ ate laste,
Where Roulond fleyȝ, & oliuer faste.
Otuwel touchede his stedes side, [1039]
& aȝein hem he gan ride, 1052
& seide, “ turneþ aȝein a non,
& helpeþ to wreke ȝou on ȝoure fon ;
þei sschulle abugge, so mote ich þe,
þat makeþ ȝou so faste fle.” 1056
- 124 ¶ þo þei herden otuwel speken,
þat þei sscholden ben a-wreken,
þo were þei fercls to fiȝte,
& tournden aȝein & were fol liȝte. 1060
- 125 ¶ “ Lordinges,” quaþ otuwel þo,
“ Whuder is god ogger go ? ”
& þei answereden, sikinge sore,
“ For soþe, we ne sien him nouȝt ȝore, 1064
We ne witen where he is by-come,
Wheþer he is islawe oþer nome.”
- 126 ¶ “ Allas ! allas ! ” quaþ otuwel,
“ þis tiding likeþ me nout wel ; 1068
Sire charles, my lord þe king,
Wole be sori for þis tiding.
For godes loue, hie we blive,
& loke we whoþer ogger be a line.” 1072
- O tuwel & oliner,
& Roulond þat douȝti bacheler,
Wiþ a feir compaignye,
þei bigunnen for to hie, 1076

- Toward king garsies host,
For to a-baten of hare bost.
- 127 ¶ þere was a sarazin strong,
þat bar a brod swerd & a long,
& was hoten encumbrer,
& bigan to neizen hem ner,
Oppon a muche blak stede ;
& otuwel took of him hede,
& of his armes hadde a siȝt,
& knuȝ him a non riȝt :
& no lengere he ne abod,
Otuwel to him rood,
& bar him doun hors & man,
þus otuwel gamen bi-gan.
- 1080
A Saracen,
Encumbrer,
[fol. 274, col. 2.1]
- 1084
- 1088 is borne down by
Otuwel,
[1055]
- 1092 while Estught
slays another,
- 1096
and Oliver and
Roland two
more.
- 1100
Soon they make
the Saracens fly.
- 1104
- 1108
Clarel rallies
them,
and slays Dromer.
- 130 ¶ King clarel made hem torne aȝein,
Oppon cristene men to lein, [1124]
& he leide on faste,
& þe þef ate laste,
Slou dromer of alemaine ;
þat rue fol sore þe king charlemaine

- Erpater, king of India,
smites Otuel;
- The French press on,
[fol. 274, back, col. I.]
and at last the Saracens fly.
Night comes on;
they leave off fighting,
and in the morning Clarel comes with a flag of truce,
- 131 ¶ Erpater king of ynde was,
He cam wiþ a mase of bras,
& otuwel on þe helm he reiȝte,
So harde þat al þe heued to-queiȝte. 1112
- 132 ¶ Quaþ otuwel, “so mote y þe,
Ich ne þoute nauȝt boruwe þat strok of þe; 1116
Bi min heued vnder myn hat,
I nele nouȝt longe ouwe þe þat.”
Otuwel, wiþ a fauchoun,
Cleef him al þe heued a-doun,
& he fil vnder his horse feet.
Quaþ otuwel, “þat Ich þe bi-heet.” 1120
- 133 ¶ Ho was otuwel fol of mood,
& fauȝt as he were wood. 1124
Al þe kinges ost a non,
Foleuwenen otuwel Echon,
Roulond & oliuer,
& maden a foul larder. 1128
þe kniȝtes leiden on so faste.
þe sarazins flouwen ate laste.
- 134 ¶ Ho neijede it toward cue,
ho moste þe ost bileue, [1129] 1132
& dwellen þere al þat niȝt,
Til on morwe þe dai was briȝt.
þo þe ost was wiþ drawe,
To resten hem, as is þe lawe,
King clarel kam in fourme of pees,
Wiþ tweie felawes, mo ne lees,
Toward charles ost, þe king,
For to wyten a tiding: 1136
& otuwel aȝein him wente,
To wite who him þidere sente.
- 135 ¶ þanne seide king clarel,
To þe douȝti otuwel, [1136] 1144

“Kniȝt,” he seide, “so mote þou þe,
 Tel me what þi name be,
 þou art so douȝti man of dede,
 & mani a kniȝt hauest maked blede, 1148
 Ieh wolde fol fain bi myn Eye,
 Bringe þi name to þe king garsie.”

and asks Otuel
his name.

- 136 ¶ “Bi god, felawe,” quaþ otuwel,
 “Er þis þou kneuwe my name fol wel, 1152
 So god sschilde me fram ssehame,
 Otuel is my cristine name : Otuel tells him,
 Mahun ich habbe for sake,
 & to ih’u ieh habbe me take.” [1143] 1156
 and how he is
now a Christian.
- 137 ¶ “Allas ! ” quaþ clarel, “whi destou so ?
 So wrecheliche hauestou do.
 ȝit i rede¹ þou turne þi mood,
 & leef on mahoun, ore þou art wod, 1160
 & ieh wole pese, ȝef þou wilt,
 þat þou hauest garsie a-gult.” Clarel begs him to
 “Fiz,” quaþ otuel þo, [¹ MS. rere]
 “On mahoun & on garsie bo. but Otuel seorns
 Bi him þat maunde adam & eue,
 Y nele neuere oppon ȝou leue.
 Bi ih’u, þat is fol of miȝt,
 & ich may mete him ariȝt, 1164
 þere ssehal no sarazin skape olius,
 þat ich may hente, so mote ich þrue.” and threatens
 him.
- 138 ¶ “Otuwel,” quaþ clarel þo,
 “Were we sumware, bitwene vs two,
 Bi mahoun, þat ich onne bileue,
 Oppon þi bodi ieh wolde preue,
 þat mahoun may mo miracles make,
 þan he þat þou art to itake : 1172
 He nis nouȝt half, be mi eroun,
 So miȝty, as is sire mahoun.” [fol. 274, back,
 col. 2.] Clarel challenges
 him to single
 combat,

which Otuel
readily accepts.

Clarel proposes to
fight the next
morning,
if he can trust to
have fair play.

Otuel promises
none shall touch
him save
himself,

on which Clarel
agrees.

Early next morn-
ing Clarel comes
to the fight ready
armed.

Charles and his
knights come out
to see him.

- 139 ¶ Quaþ otuwel, “bi godes miȝte,
Clarel, mi truþe ich þe pliȝte, 1180
Whan euere þou wolt, hit sehal be,
Euele mote he þriue þat fle.”
- 140 ¶ Quaþ clarel, a non riȝt :
“ Bi mahoun, þat is fol of miȝt, 1184
Wolton sikere me on hond,
þat no man of king charles lond,
Schal do me no vileyenie,
By þe deaþ þat isschal deye,
Mi conseil is a non inome,
To morue erliche ich wille come.” 1188
- 141 ¶ Quaþ otuwel, “ne doute þe nouȝt.
Bi god, þat al þe world haueþ wrouȝt, 1192
& þe deþ þat ischal deie,
þou ne sschalt hente no vleinie,
Of no man of king charles lond,
Bote riȝt of myn oune hond :
Bi him, þat made leef & bouȝ,
þer offe þe sschall þinken ynouȝt.”
Quaþ clarel, “þo do þi best,
To-morwe þou sschalt finde me prest.” 1200
- 142 ¶ þus þe were þere boþe at on, [1164]
Er þei wolden o twinne gon.
Eyþer oþer his treweþe pliȝte
Oppon Morwen for to fiȝte. 1204
- 143 ¶ On moruwen þo þe day spong,
Clarel þe king þouȝte long
To þe pauiloun til he cam,
To holde þe day, þat he nam :
Oppon a stede wel idиȝt
He cam fol redi to bide fiȝt. [1212]
- 144 ¶ King charles wiþ hise kniȝtes bolde,
Comen out clarel to bi-holde, 1212

Hou he com al redi diȝt,
Boldeliche to bide fiȝt.

- 145 ¶ Clarel was bold on his bond, [fol. 275, col. 1.]
 For [O]tuwel sikerede him on hond,
 þat no man of flechis & blood,
 Ne sscholde doon him nouȝt bote good,
 Bot hem selue tweien fiȝte,
 & habbe þe maistrie who so miȝte. 1220
 þo was clarel fol trist,
 For to segge what him lust.
- 146 ¶ King charles was an old man,
 & clarel hede þer offe nam, 1224
 & seide, “charles, þou art old,
 Who made þe nou so bold,
 To werren oppon king garsie,
 þat is cheef of al painie?
 Al paynime he haued in wold,
 þou doteſt, for þou art so hold.” [1252]
- 147 ¶ King charles waryþede anon riȝt,
 þat clarel tolde of him so liȝt, 1232
 & hadde iment þo fol wel,
 To habben ifouȝten wiþ clarel :
 & bad fetten his armure briȝt,
 & wolde armen him a non riȝt ;
 & seide in wraþþe, “by godes miȝte,
 Ich mi self wole wiþ him fiȝte.”
- 148 ¶ Roulond bi þe king stood,
 & bi-gan to meuen his mood, 1240
 & sede to þe king a non,
 “þou hauest, sire king, mani on,
 Gode douȝti kniȝtes of deede,
 To fiȝte þi self þou ne hauest no nede.” 1244
- 149 ¶ “God sschilde, sire,” quaþ oliuer,
 “Hit sseholde springe fer or ner,
- Clarel, relying on
Otuel's word,
has no fear,
- and mocks at
Charles for daring
at his age to war
on Garsie,
the chief of all
heathendom.
- Charles is
enraged,
- and wants to fight
him himself;
- but Roland says
there are plenty of
others ready to
fight for him.
- Oliver also
protests ;

- To putte þin oune bodi to fiȝt,
& hauest so mani a douȝti kniȝt." 1248
- but Charles is
obstinate,
- 150 ¶ King charles swor his oþ,
& bi-gan to wexe wroþ,
& seide, "for ouȝt þat man may speke,
Miself, ich wile ben on him wreke." [1260] 1252
- until Otuel says
he has challenged
Clarel,
- 151 ¶ "A! sire," quaþ otuwel þo,
"For godes loue sei nouȝt so,
Ich & he beþ truþe pliȝte,
þat we sschole to-gidere fiȝte, [1263] 1256
& ich wole telle þe, wiþ oute faille,
Where fore we habbe taken bataille.
- [fol. 275, col. 2.] 152 ¶ He wolde habbe maked me ȝusterday,
To habbe reneied my lay, 1260
& seide, þat ich was ilore
& god nas nouȝt of marie bore:
& seide, algate he wolde preue,
þat ich am in mis beleue. 1264
- because on the
previous day he
had denied God.
- þere-fore he pr̄ofreþ him to fiȝt,
To wite wheþer is more of miȝt,
Ih'u, þat is lowerd min,
Or mahoun & apolyn. 1268
- þous we habbeþ þe bataille inome,
& boþe we beþ iswore to come."
- Charles gives way
- 153 ¶ Quaþ þe king charles þo,
"Otuwel, whan it is so, 1272
Tak þe bataille a godes name,
& ih'u schilde þe fram sschame!"
Otuwel, þat noble kniȝt,
Lette armen him a non riȝt,
& his gode stede bistrod,
& no lengere he ne abood,
Bote to þe stede he rood fol riȝt,
þere clarel houede to bide fiȝt. 1276
- and Otuel arms,
and rides out to
meet Clarel.
- 1280

- | | | |
|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------|
| 154 | <p>¶ Anon as otuwel was icome
 Here conseil was a non inome,
 No lengere þei ne abiden,
 Anon riȝt togidere þei rideñ,
 Noon oþer nas ham bitwene,
 Bote gode stronge speres & kene.
 Nas neuer noþer of oþer agast,
 & eiþer sat in his sadel fast,
 þat boþe stedes ȝeden to grounde,
 & þe kniȝtes weren al sounde ; [1301]
 & boþe stedes wenten forþ,
 þat on souþ, þat oþer norþ ;
 þe kniȝte on fote to-gidere ȝede,
 An drowen hare swerdes gode at nede,
 Ne spared ðei nouȝt þe swerdes egge ;
 Eyþer on oþer bi-gan to legge.</p> | 1284 The fight at once begins. |
| 155 | <p>¶ ðei were boþe swiþe stronge,
 & fouȝten to-gidere swiþe longe.
 King clarel was wel neȝ wood,
 þat otuwel so longe stood :
 In gret wraþþe otuwel he smot,
 & his swerd felliche bot,
 & þau þe swerd [nere] neuere so good,
 þe gode helm it wiþ-stood.
 Bote otuwel astoneied was,
 þere he stood vp on þe gras.</p> | 1288
They are both unhorsed, |
| 156 | <p>¶ Quaþ otuwel, “ so mote ich go,
 He ne louede me nouȝt, þat smot me so,
 Ich warne þe wel, so mote ich þe,
 þou sschalt habbe as good of me.”</p> | 1292
and they continue the fight on foot. |
| 157 | <p>¶ Otuwel, for wraþþe, a non
 Areiȝte him on þe cheke bon ;
 Al þe fel of þat was þare,
 & made his teþ al bare.</p> | 1296
Clarel gets angry, |
| 158 | <p>¶ Otuwel, for wraþþe, a non
 Areiȝte him on þe cheke bon ;
 Al þe fel of þat was þare,
 & made his teþ al bare.</p> | 1300
and stuns Otuel with a blow on the helmet. |
| 159 | <p>¶ Otuwel, for wraþþe, a non
 Areiȝte him on þe cheke bon ;
 Al þe fel of þat was þare,
 & made his teþ al bare.</p> | 1304
[fol. 275, back, col. 1.] |
| 160 | <p>¶ Otuwel, for wraþþe, a non
 Areiȝte him on þe cheke bon ;
 Al þe fel of þat was þare,
 & made his teþ al bare.</p> | 1308
Otuel says he will return as good, |
| 161 | <p>¶ Otuwel, for wraþþe, a non
 Areiȝte him on þe cheke bon ;
 Al þe fel of þat was þare,
 & made his teþ al bare.</p> | 1312 and bares Clarel's cheek, |
| 162 | <p>¶ Otuwel, for wraþþe, a non
 Areiȝte him on þe cheke bon ;
 Al þe fel of þat was þare,
 & made his teþ al bare.</p> | 1320 |

and mocks him
for showing his
teeth.

Clarel smites him

on the crown,

but with one
stroke Otuel kills
him.

Charles is
delighted,

and makes Otuel
an earl,

and there is great
rejoicing through-
out the army.

[fol. 275, baek,
col. 2.]

- 158 ¶ þo otuwel sauȝ is cheke bon,
He ȝaf clarel a skorn a non, 1316
& seide, “ clarel, so mote þou þe,
Whi schenwestou þe tecþ to me,
I nam no toþ drawere, [1323]
þou ne sest me no cheine bere.” 1320
- 159 ¶ Clarel felede him wounded sore,
& was maimed for euere more,
An smot to otuwel wiþ al his miȝt ;
& otuwel, þat douȝti kniȝt,
Wiþ his swerd kepte þe dent,
þat clarel him hadde iment,
& yit þe dent glood adoun,
& smot otuwel oppon þe croun. 1328
- 160 ¶ Quaþ otuwel, “ bi godes ore,
Sarazin þou smitest fol sore,
Suȝen þi berd was ischauue
þou art woxen a strong knaue.” 1332
- 161 ¶ Otuwel smot clarel þo,
O strok & nammo,
þat neuer eft word he ne spak,
& so otuwel his tene wrak. [1339] 1336
- 162 ¶ þo was charles glad ynouȝ,
þat otuwel king clarel slouȝ,
& ȝaf otuwel, þat douȝti kniȝt,
A god Erldam þat selue niȝt. 1340
Al þat in þe ost was,
Maden murþe & solas,
þat otuwel hadde so bigunne,
& hadde so þe maistri wonne ;
Al þat miȝt ouer al þe ost,
hei maden al þer ioye most. 1344
- 163 ¶ þer cam a messenger & browȝte tiding,
To garsie þat riche king, 1348

- þat otuwel, his cosin in lawe,
Hadde king clarel i-slawe. The news is told
to Garsie,
- 164 ¶ þo garsie it vnder-ȝat, [1345] 1352
He was swiþe sori for þat.
& for wraþþe þere he stood,
Corsede hise godes, as he were wood,
& seide, "allas & walawo !
Nou is gode clarel go. who vows revenge
for it.
- Certes myn herte it wile to-breke,
Bote ieh mowe clarel a-wreke."
- 165 ¶ þo lette garsie asemlen a non, 1360 He summons all
his men.
Alle hise sarazins echon,
& þouȝte þoru out alle þing
To ben a-wreken on charles king,
& on his cosin otuwel ;
& on him self þe wreche fel. 1364
- 166 ¶ King charles herde be a spye, Charles is told of
þat garsie þratte him to die,
& he a-semblede hise kniȝtes echon,
& sede to hem alle a non, 1368
"Lordinges, garsie þinkeþ to ride,
For soþe i nele no lengere a bide."
þe king armede him a non,
& alle hise kniȝtes echon,
þe king gurde him wiþ his swerd,
& wente him self wiþ his ferd. 1372 and arms all his
knights,
and sets out to
meet Garsie.
- 167 ¶ þe king cam stilleliche wiþ his ost,
& garsie cam wiþ gret bost, 1376
þo þe ostes neijeden nieȝ,
þat eiþer ost oþer sieȝ,
Out of garsies ost cam ride,
A turkein þat was ful of prude ; 1380
When the two
armies come in
sight of each
other,
a Turk rides out
- 168 ¶ Roulond was good & hende, [1381]
& aȝenes him gan wende,

and charges
Roland,

who loses one
stirrup.

[fol. 276, col. 1.]
Roland with
Durindal cuts
him down.

Another Saracen,
Myafle,
wounds Oliver.

[¹ MS. le]
Roland comes to
his aid,

and kills Myafle.

þe tourkein no lengere nabod,
To roulond a nou he rood,
& gurde roulond wiþ a spere,
þat wel eouþe a strok bere ;
& as douȝti as he was,
His o stirop he las.

1384
1388

169 ¶ Roulond was a-schamed þarfore,
þat he hadde his stirop lore,
& wiþ dorendal, þat was good,
He smot þe tourkein oppon þe hood, 1392
& he sey doun of his stede ;
So rowlond quitte him his mede.
Quaþ roulond, “ þat ich þe biheet,
þou nult na more stenden on þi feet ; 1396
Min o stirop þou madest me tine,
Nou hauestou lose boþe þine.” [1392]

170 ¶ þer cam a noþer stout sarazin,
þat was armed wel a fin, 1400
þat hiȝte myafle of bagounde,
& wiþ a litel stounde
He made his stede swiþe to goon,
& smot oliuer a noon 1404
þorou out al his armure briȝt,
He woundede sore þat gode kniȝt.

171 ¶ Roulond sauȝ be contenaunse, [1400]
His broþer was hurt wiþ þe¹ launce ; 1408
His wardecors a nou he fond,
& tok a spere out of his hond,
& made his hors make a sturt,
To him þat hadde his broþer hurt ; 1412
& touchede him wiþ þe speres ord,
þat neuere eft he ne spak word ;
& tok myafles stede a non,
& sette oliuer þer on. 1416

- 172 ¶ þere was a noble sarazin,
 A king þat heet galatyn,
 & cam wiþ a compainie,
 & bigan faste to lie. 1420
 Galatyn next
 rides out,
- Otuwel was war of þat,
 Oppon his stede þere he sat,
 Hou king galatin cam wiþ wille,
 Cristene men for to spille. 1424
- Wiþ þe spores þe stede he nam,
 To galatyn þe king he kam.
 þorou þe bodi he him bar,
 & bad he scholde eft be war 1428
 Of such a strok, whan it kam.
 Non oþer hede of him he ne nam,
 Bote rood forþ oppon his stede,
 & leet þe sarazin ligge & blede. 1432
 but is at once
 killed by Otuel.
- 173 ¶ þo smiten þo ostes to-gidere a non,
 & fouȝten faste & good won :
 & to-daschsten many a scheld,
 Mani a bodi lay in þe feld. 1436
 Then ensues a
 general engage-
 ment.
 [fol. 276, col. 2.]
- 174 ¶ þo cam ouer þe dounne ride,
 An heþene king, fol of prude,
 & browȝte wiþ him al ferche þo,
 A þousende sarazines & mo, 1440
 & fouȝten faste a good stounde,
 & felden cristene men to grounde.
 A reinforcement
 of 1000 Saracens
 come up;
- 175 ¶ A douȝti bacheler cam ride,
 Oppon king charles side, [1429] 1444
 A ȝong kniȝt, þat sprong furst berd,¹ [1 MS. herd.]
 Of no man he nas aferd;
 Fine hundred men wiþ him he brouȝte,
 þat of hare lif litel þei rouȝte : 1448
 Nas non twenti winter old,
 & echon was douȝti man & bold.
 but five hundred
 young French
 knights

- He hadde ichosen hem fol wide,
Bolde men bataille to bide. 1452
- þei fouȝten faste wiþ inne a stounde,
& brouȝten sarazins to grounde :
þei were bolde & fouȝten faste,
þe sarazins flouwen ate laste. 1456
- soon put them to flight.
Roulond & oliuer hulpen wel,
& þe douȝty otuwel.
- Coursabex meets them flying,
- 176 ¶ Coursabex, þe king, cam þo,
& mette fleinde a þousend & mo, 1460
“Traitours,” quaþ coursabex, þe king, [1450]
“Certes þis is a foul þing,
þat ȝe schule fle for ferd :
Traitours, tourneþ aȝein þe herd,¹ 1464
Tourneþ aȝein alle wiþ me,
& we wole make þe freinch fle.”
þous coursabex him self allone,
Made tourne hem aȝein echone. 1468
- [¹ MS. berd.]
and rallies them,
- but a young French knight
- 177 ¶ þe ȝinge kniȝt þat was so bold,
Riȝt nou þat ȝeh offe habbe told,
Wiþ coursabex wel sone he mette,
& wiþ his swerd a non he sette 1472
Such a strok oppon his croun,
þat of his stede he fel a doun.
þe ȝinge kniȝt to him cam,
& coursabex o liue nam, 1476
& sente him charles þe king. [1489]
þo was he glad of þat tiding.
- unhorses Coursabex
- and takes him prisoner.
- [fol. 276, back, col. 1.]
- Then all the Saracens again begin to fly.
- 178 ¶ þo þe tourkeins scien alle,
þat coursabex was falle, 1480
& cristene men smite sore,
þei flouwen & nolde fiȝte na more.
& þe gode ȝinge kniȝt,
Suwede & leidon doun riȝt. 1484

- þere ne halp nouȝ[t] sire mahoun,
þe tourkeins ȝeden faste a-doun.
- 179 ¶ þo kam poidras of barbarin,
& wiþ him mani a sarazin. 1488
Poidras oppon the ȝunge kniȝt
Leid on wiþ al his miȝt,
& here men to-gidere huwen,
& heþene hornes faste blewen ; 1492
Poidras & þe ȝinge kniȝt,
Bitwene hem was strong fiȝt,
Poidras hadde þe more mayn,
& hadde wel neiȝ þe kniȝt slain. 1496 and nearly slays
him,
- 180 ¶ Otuwel, þat douȝti kniȝt,
Was war of þat a non riȝt.
Otuwel no lengere nabood,
To poidras a noon he rood,
& smot poidras of barbarin,
þat þere he lay as a stiked swin. 1500 but Otuel sticks
Poidras like a pig
- 181 ¶ Otuwel rood in to þe feerd,
& leide on faste mid his swerd. 1504
Roulond & oliuer,
Ne[i]ȝeden¹ otuwel ner,
& þe berdles kniȝt,
& slowen sarazins a-doun riȝt. 1508
Otuel and the
beardless knight
make great havoe
among the
Saracens.
[¹ MS. Ne ȝeden]
- 182 ¶ King garsie herde wiþ inne a stounde,
Hou hise men ȝeden to grounde :
King garsie hadde a conseiler,
& a non he took him neer,
& seide to him, “sire arperaunt,
Aȝenes otuwel myn herte stant,
þat þous haueþ reneid his lay,
& sleþ mine men niȝt & day. 1516
Sire arperant, what is þi reed [1513]
þat þe þef traitour nere ded ?
Garsie consults
Arperaunt how
they are to kill or
take Otuel.

- Certes fraunce hadde be wonnen,
Ne hadde his tresoun be bigunnen." 1520
- Arperaunt says it
can never be done
while Roland is
alive.
- [fol. 276, back,
col. 2.]
- 183 ¶ " King garsie," quaþ arperaunt,
" Bi mahoun þat ȝonder stant,
Al þe while þat roulond
Mai bere durendal in his hond, 1524
& oliuer rit by his side,
For no þing þat may betide,
þou ne schalt neuere otuwel winne,
For nouȝt þat euere þou kans biginne." 1528
þo was garsie wel nyȝ wood,
For wraþþe on molde þere he stood.
- 184 ¶ þere was an affrikan gent,
þat hatte baldolf of aquilent, 1532
King garsie seide to him anoon ;
" Certes, Baldoff, þou most goon,
& take wiþ þe kniȝt & swein,
& tourne þe cristene men aȝein ;
& ich mi self wole after come,
& helpe þat otuwel were nome." 1536
- Garsie tells
Baldolf to attack
the French.
- Baldolf says he is
ready if Garsie
will support him.
- 185 ¶ Quaþ baldolf, " bi sire mahun,
Louerd, we wole don what we moun, 1540
& com þou after & tak hede,
Wuche maner þat we spede,
& ȝef þou sest þat nede be,
Com & help us er we fle, 1544
For whan an ost to fliȝt is went,
Bote socour come, it is schent."
- 186 ¶ Baldolf took his compainie,
& to þe bataille he gan heye,
& wiþ inne a litel stounde,
Hard bataille þei habben i-founde. 1548
- 187 ¶ Otuwel, douȝti of dede,
Where þei comen he took hede, 1552

- & no lengere he ne bood,
Bote hasteliche to ham he rood.
Roulond & oliuer,
Neijeden otuwel ner,
& þe gode ȝinge kniȝt,
þat was so douȝti man in fiȝt.
þo þei foure weren ifere,
þo miȝte men seen & here
Harde strokes dele & diȝte,
& wiþ sarazins boldeliche fiȝte.
- 1556
- Otuel rides out to
meet him,
followed by
Roland, Oliver,
and the young
knight.
- 188 ¶ þer cam out of garsies ost,
A man þat made muche bost,
A king þat hatte karnifees,
& muchel onour þere he les.
- 1564
- 189 ¶ þer kam a kniȝt of agineis,
A bold man, & a courteis,
& wiþ carnifees he mette,
& wende Carnifees to lette :
King karnifees him haueþ istunt,
& slouȝ him ate forme dunt.
þo karnifees hadde þous do,
He wende to seruen ham alle so ;
- 1568 [fol. 277, col. 1.]
- Karnifees slays a
knight of Agineis.
- 1572
- 190 ¶ Otuwel no lengere na-bood,
To karnifees a non he rood ;
Karnifees knuȝ otuwel,
By hise armes swiȝe wel,
& seide to þe gode gome,
“ For-sworne þef, artou come ? ”
“ Bi mahoun,” quaþ karnifees,
“ þou schalt hoppen heuedles.”
- 1576
- Otuel rides
forward to engage
him.
- 1580 Karnifees knows
Otuel,
- 191 ¶ Otuwel, wiþ oute targing,
Answerede karnifees þe king,
“ Bi sein geme, ich ne habbe nouȝt munt,
þa þou schalt ȝiue me þat dunt.”
- 1584

and attacks him,

and cuts off part
of his shield,

but Otuel with one
blow kills him.

The Saracens are
panic-stricken,

and flee,

pursued by Otuel
and Roland.

[¹ MS. smūme.]
Many of them are
drowned.

[² MS. mananie.]

þei nolden no lengere abide,
Anon to-gidere þei gunde ride :
Karnifees smot otuwel,
Biside þe heued þe strok fel,
A corner of otuweles scheld
He gurde out amidde þe feld.

1588

192 ¶ Quaþ otuwel, “ good it wite,
þat strok was wel ismitem.
Nou þou schalt, bi seint martyn,
Preuen a strok of myn.”
Otuwel karnifees smot,
Wiþ Corsouse þat wel boot,
þat karnifees sonȝte þe ground,
Ros he neuere eft, hol ne sound.

1596

1600

193 ¶ Ho þe sarazins wisten alle,
þat karnifees was ifalle,
& þat he nolde na more arise,
Ho bigan ham alle to agrise :
For in al garsies feerd,
Nas such a man to handle a swerd.
Ho tournde þei to fliȝt,
þe sarazins a non riȝt.

1604

1608

[fol. 277, col. 2.] 194 ¶ þous þe gode otuwel,
& roulond þat was good & snel,
þoru þe help of godes miȝt,
Maden þe sarazins tourne to fliȝt,
þrou swete ih'u cristes grace,
& þei suweden faste þe chasse.
þe sarazins were so a dredde,
In to þe water manye fledde,
Summe swumme¹ & summe sunke,
& coold water ynouȝ þei drunke,

1612

1616

195 Til Roulond & oliuer þe gode, [1543]
In manie² harde stoures stode.

1620

- Godde ogger in prisoun lay,
Boþe bi niȝt, & eke be day,
Herkneþ, what hede good to him nam,
& hou he out of prisoun kam. 1624
- Meanwhile Ogger lies in prison,
- 196 ¶ Seuene heþene kniȝtes bolde,
Ogger was bi-taken to holde,
& þe foure ogger slouȝ,
& ȝit he skapede wel inouȝ. 1628
- guarded by seven knights,
of whom he slays four.
- 197 ¶ þere was a noble skuier,
þat wiþ queintize halp ogger.
Swiþe priueliche & stille
He brouȝte ogger, to his wille,
His swerd & his armure briȝt,
& ogger armede him a non riȝt.
þo¹ he hadde on his gode wede,
þe squier brouȝte him a good stede. 1632
- A squire brings him his arms,
- [1 MS. þe]
1636 and a horse.
- Ogger no lengere ne abood,
þe goodde stede he bistrood, [1551]
þe squier was armed, & wel idriȝt,
& hadde a good hors & a liȝt;
& also stille as a ston
þe squier lep to horse a non,
& to þe porteres windou he kam,
& in his hond his mase he nam,
& oppon þe windou he schof,
þat þe windou al to-drof. 1640
- They ride off secretly.
- 1644
- The squire breaks the porter's window.
- 198 ¶ Hit was abouten mid niȝt,
& the porter was a-friȝt,
& asked a non, who was þare,
& who makede al þat fare. 1648
- The porter demands who is there.
- 199 ¶ "Porter," quaf þe squier þo,
'Vndo þe gate & let ns go.
We here tellen, bi sire mahoun,
þat cristene men goon alle a doun, 1652
- [fol. 277, back,
col. 1.]

The squire says
they are going to
help their com-
panions against
the French.

The porter opens
the gate,

and they ride all
that night till

they find Roland
and Oliver.

Then all fight the
Saracens,

and kill nearly all
of them.

King Garsie flees.

& ich & mi felawes iwis,
We wole witen hou it is,
& ȝef we ani good winne,
For soþe þou schalt parten þer inue."
& he dude op þe ȝate wide,
& lette ham boþe out ride,
& steeke aȝein þe gate fast,
& þere þei sien ogger last.

- 200 ¶ Ogger rood al þat niȝt,
Til on þe morewen þe day was briȝt ; 1664
þat neuere his feet comen on grounde,
Er he hadde his felawes founde.
- 201 ¶ þo roulond & oliuer
Weren war of gode ogger, 1668
þei were fol glad of þat siȝt,
& þonkeden ih'u fol of miȝt. [1558]
- 202 ¶ þo roulond & oliuer,
Adden imet wiþ gode [Ogger] 1672
þei were also fous to fiȝt,
As euere was a foul to fiȝt ;
& wenuten in to þe bataille a non,
& fouȝten faste & good won,
& made þe sarazins a-gaste,
& otuwel nas nouȝt þe laste.
- 203 ¶ þo alle foure weren ifere,
þar nere none strokes dere, 1680
þo douȝti kniȝtes smiten so sore,
As þauȝ þei ne hadden nouȝt fouȝten ȝore,
þat wiþ inne a litel stounde,
Sarazins ȝeden alle to grounde. 1684
- 204 ¶ King garsie toke god hede,
Hou his folk to grounde ȝede,
& no lengere he ne abood,
Toward his paullons he rood. [1565] 1688

- 205 ¶ & otuwel a noon by-held,
 þere he rod in þe feld,
 & warende fore a non þo
 Roulond & oliuer bo,
 & ogger þat douȝty kniȝt,
 þat king garsie was tornd to fliȝt.
 þo roulond & oliuer,
 & þe gode kniȝt ogger,
 Sien where king garsie rood,
 þer nas non þat lengere a-bood,
 Hasteliche þe wey þei noimen,
 & to king garsie þei comen.
- Otuel sees him,
 and tells the
 others.
- 1692
- [fol. 277, back,
 col. 2.]
- 1696
- They all pursue
 him.
- 1700
- 206 ¶ King garsie was a-fered to deye,
 & bi-gan mersi to erie,
 & seide, for soþe þat he wolde
 Of king charles, his lond holde,
 & ben at eche parlement,
 Redi at his comaundement.
- Garsie cries for
 mercy.
- 1701
- 207 ¶ King garsie seide þis,
 " For his loue þat ȝoure good is,
 Takeþ me on liue, & sle me nouȝt.
 Leet mi lif be for-bouȝt,
 & let me as a prisoun goon
 Bi-fore king charles a noon, [1573] 1712
 & don him omage wiþ myn hon[d],
 To holden of him al mi lond."
-
- and offers to do
 homage to
 Charles.
- 1708
- 208 ¶ þanne seide otuwel,
 þat was douȝti kniȝt & snel,
 To roulond & to oliuer,
 & to þe gode kniȝt ogger,
 " Nou he haueþ þis ȝift iȝine,
 I rede þat we laten him liue.
 Bi-fore þe king he schall be brouȝt,
 For gode, we nulle slen him nouȝt ; "
- At Otuel's
 suggestion they
 spare his life,
- 1716
- 1720

and lead him
before Charles.

Otuel presents
him to the king.

An þei acenteden þerto,
& seiden, “ it wile be wel ido.”
& wiþ outen any targing,
þei ladden him bi-fore þe king.

- 209 ¶ þanne seide otuwel, þat gode kniȝt,
To king charles a non riȝt, 1724
“ Sire,” he seide, “ her is garsie,
þat sumtime þratte þe to die,
He wile nou, ȝif þi wille be,
Do þe omage & feaute, 1728
& ben at þi comaundement ;
& at eche parlement,
Al redi at þin hond,
& holden of þe al his lond, 1732
& for his lond rente ȝiue,
Wiþ þe noue he mote liue.”

* * * * *

[End of MS.]

N O T E S.

- p. 3, l. 23. “be” : by the time that : so in l. 38.
 p. 4, l. 45. “for the Rude lufe” : for the love of the cross.
 p. 4, l. 46. “Rauf Coilȝear” : that is Ralph the charcoal-burner.
 p. 4, l. 50. “Coilis” : charecoal.
 p. 5, l. 63. St. Julian was the patron of travellers. Thus in the *Aneren Riule*, p. 350 : “Heo iuindedl, iwis, sein Julianes in, þet weiueringe men zeorne sechedl.” Chaucer says of the Franklin that, “Seynt Julian he was in his contre.” Prol. 340. See Mr. Furnivall’s note in his edition of *Awdeley and Harman*, p. xxix ; Dr. Morris’ note on the passage quoted above from *Chaucer*, Chambers’ *Book of Days*, II. 388 ; Brande, *Popular Antiquities*, ed. Hazlitt, I. 303, &c., and compare l. 973 below. In “John de Reeue,” l. 170, the Reeve promises to give the king and his two companions lodging for the night, and adds

“soo that yee take itt thankefullye
 in gods name and *S^t. Iollye*,
 I aske noe other pay.”

- And again, l. 572, the guests when leaving on the following morning “ thanked god & *S^t. Iollye*.”
- p. 5, l. 86. “Pryse at the parting” : that is, don’t praise too soon or till the entertainment is over. The same expression occurs in the *Gesta Romanorum*, eh. xii. p. 39, l. 20, where the original Latin is *a fine laudatur opus*. See further in my note to the passage.
- p. 6, l. 96. I do not understand the word *chin*.
- p. 7, l. 147. “begin the buird” : take the chief seat at the table. Compare *Chaucer C. T.*, Prol. 52. In “John de Reeue” the Reeve bids the king “begin the dish (dais),” and again, John when told to “begin the bord,” “att the bords end he sate him downe,” l. 824.
- p. 9, l. 209. Compare the supper provided by John de Reeue for his gnestes :

“By then came in red wine & ale
 the bores head into the hall,
 then sheld with sauces seere ;
 Capons both baked and rosted,
 woodecockes, venison, without bost
 & dish meeate dight ffull deere.
 Swannes they had piping hott,
 Coneys, curleys, well I wott,
 the crane, the hearne, in ffere,
 pigeons, partrid[g]es, with spiecrye,
 Elkes, filoures, with ffrotrye.”

- p. 11, l. 262. "the ane": thee alone.
- p. 12, l. 290. He will, without doubt, be found to blame who is absent.
- p. 12, l. 306. "Peter!" A common exclamation. See Prof. Skeat's note to *P. Plourman*, C. viii. 182.
- p. 14, l. 355. "As the buik says." See Introduction.
- p. 14, l. 369. "but ȝone man that ȝe knew," &c., unless you know that man; to put yourself at his disposal or mercy.
- p. 15, l. 379. "The fate will be mine alone."
- p. 16, l. 436. "Do way!" So in *Guy of Warwick*, ed. Turnbull, 9844: "Do way, leue sir, seyd Gij."
- p. 18, l. 499. "It might be set down to your harm."
- p. 20, l. 537. "me tharth": I need, þar = O.E. þearf, Ger. darf, was in Mid-English used both as a personal and impersonal verb. Comp. "the þar not drede." *Guy of Warwick*, l. 6770, and "Of no wepon he þar not dowte," *ibid.* l. 6830.
- p. 20, l. 540. I do not understand this line.
- p. 23, l. 664. "They thought the charcoal-burner hardly worth looking at."
- p. 24, l. 681. "bestiall": one of the few words which appear to bear out the theory of a French origin of the poem.
- p. 24, l. 693. Read "Fra thir wyis, I-wis, to went on my way."
- p. 26, l. 745. "He has deserved that, in our opinion."
- p. 26, l. 746. "god forbot": See *Cathol. Anglicum*, s. v. Forbott, p. 137, and note to *Sege of Melayne*, l. 406.
- p. 27, l. 768. "thy schone that thou wan." See Prof. Zupitza's note to *Guy of Warwick*, l. 436.
- p. 29, l. 835. "Mait": Fr. mat. See *Sir Ferumbras* Glossary, and *Sege of Melayne*, note to l. 1284.
- p. 30, l. 864. "The lenth of ane rude braid." Compare *Sir Ferumbras*, l. 971.
- p. 30, l. 866. "pithis": see the *Catholicon*, s. v. Pythe, p. 282, and note.
- p. 30, l. 888. "that maist of michtis may": a common expression in the old romances.
- p. 32, l. 941. "Angeris": See the *Catholicon*, s. v.
- p. 32, l. 955. "caryit": hastened. See instances in note to *Roland and Otuel*, l. 1555.
- p. 33, l. 973. "sanct July": see note to l. 63 above.
- p. 39, l. 79. "an heizeing": at once. The same phrase occurs again, ll. 380, 501.
- p. 39, l. 98, 93. Probably these lines should be transposed: the meaning being, he besought him for the crown and the cross, on which Christ suffered death.
- p. 40, l. 105. Compare *Sir Ferumbras*, l. 5955.
- p. 40, l. 106. To feel was used of any of the senses not necessarily of touch. Thus in *Gesta Romanorum*, p. 313, we read of hounds *feeling* a smell, as here. See note to Fele in *Cathol. Anglicum*.

- p. 40, l. 130. “longys”: Longinus: see Prof. Skeat’s note to *P. Plowman*, C. xxi. 82.
- p. 41, l. 137. “at”: of. Compare “he nom ráed at his monnen.” *Lazamon*, 1648, and “mai he no leue at here taken.” *Gensis and Exodus*, 2697.
- p. 41, l. 140. “he”: that is Charles.
- p. 41, l. 141. Here begins the life of Charles, written by the *Pseudo-Turpin*. “opon a niȝt”: Lat. *per singular noctes sape perspicceret*.
- p. 41, l. 154. For the construction, see Prof. Skeat’s notes to *P. Plowman*, C. ix. 16, xvi. 131, and Prof. Zupitza’s note to *Guy of Warwick*, l. 503, and *Sir Ferumbras*, l. 753, and note. Compare p. 93, l. 948 below.
- p. 41, l. 155. “on þe se”: Lat. *super mare Galilee*.
- p. 42, l. 173. “way of sterres”: Lat. *cuminum stellarum*.
- p. 42, l. 188. “sex”: Lat. *tribus*.
- p. 43, l. 221. The *Pseudo-Turpin* gives the names as follows: “In Galletia, Visimia, Lamego, Dumia, Coimbria, Lirgo, Aurenias, Irattudo, Midonia, Buchara, (metropolis civitas sanctæ Mariæ,) Unarana, Crunia, Compostella: in Hispania, Auchala, Godolfaria, Taubamanea, Uzaeda, Ulmos, Canalias, Madriz, Marquada, Talavera: Medicina cœli, quæ est urbs excelsa: Berlanga, Osnia, Seguntia, Segovia, quæ est Magna Avila, Salamanea, Sepulvega, Tolleta, Calatana, Badagotet, Eger, Godiano, Enuta, Altamora, Palencia, Lucena, Ventosa, quæ dicitur Carcesa, quæ est in valle viridi, Capana, Austega, Ovetum, Legio, Carrina, Duea, Nageras, Calaeina, Urantia, Galathi, Miranda, Tutela, Sanagotia, quæ dicitur Cæsaraugusta, Pampilonia, Baiona, Iacca, Osca, in qua XC turrets esse solent, Barbastra, Terragoa, Lerida, Tortosa oppidum fortissimum, Barbagalli oppidum fortissimum, Carmone op. fort., Aurelia, op. fort., Algaleti urbs, Adania, Inispalida, Excalona, Horamalagne . . . Satina, Granata, Sibilia, Corduba, Abula, Acintina in qua jacet beatus Torquatus Christi confessor, beati Jacobi cliens, ad sepulcrum ejus arbor olivæ divinitus florens miris fructibus onustatur per unumque annum in solemnitate ejusdem, ii. id. Madii.” Caxton in his *Charles the Grete*, III. i. 2, judiciously omits the greater number.
- p. 44, l. 264. “front”: an evident mistake for fruit: see above, and compare Caxton: “whyche dyd bere rype fruyt.”
- p. 44, l. 271. “Portingale & lauers”: Lat. *tellus Porto-gallorum, tellus Alavarum*.
- p. 44, l. 272. “Landulof”: Lat. *Alandalutiorum tellus*: “Chastel”: *tellus Castellanorum*.
- p. 44, l. 273. “Bigairs”: Lat. *Biscaiorum tellus*. “Bastles”: *tellus Basclorum*.
- p. 44, l. 274. “Moys & nauers”: Lat. *tellus Maurorum, tellus Navanorum*.
- p. 44, l. 278. “tvelmoneþ”: Lat. *trium mensium spatio*. Caxton: “four monethes.” Probably for & we should read *an*.

- p. 45, l. 290. Lat. *est inhabitata usque in hodiernum diem*. In the Latin the names appear as *Lacena, Ventosa, Canina, Adania*.
- p. 45, l. 294. “ganbern”: the scribe appears to have mistaken these two words for one, as though there was another town “ganbern”; the meaning of course is that Charles at the same time burnt the town of Lueerne.
- p. 45, ll. 296-301. The Latin only says: *quidam est gurges, qui a tribus annis in medio ejus [Luceerne] surrexit, in quo magni pisces et nigri habentur*. Compare Caxton.
- p. 45, l. 306. “A fair miracle”: there is no reference to this in the *Pseudo-Turpin*.
- p. 45, l. 314. “And because they called so for baskets these men still call the city Paners, and will to the world’s end.”
- p. 46, l. 317. “Clodonius”: Lat. *Clodoveus*.
- p. 46, l. 318. “elotayis”: Lat. *Lotharius*.
- p. 46, ll. 320-322. Lat. *partim Hispaniam acquisiverant, partim dimiserunt, sed hic Carolus totam Hispaniam suis temporibus subjugavit*.
- p. 46, l. 328. See Introduction: and compare l. 429.
- p. 46, l. 331. “þe gilder lond”: Lat. *in terra Alandabuf*, and so Caxton.
- p. 46, l. 332. “salanieodus”: Lat. *Salameadis*. *Cader dicitur proprie locus in quo est Salam, in lingua arabica Deus dicitur*. Caxton: “Salaneadys,” which is the truest reading.
- p. 47, l. 356. Lat. *antistitem et canonicos secundum beati Isidori episcopi et confessoris regulam instituit*.
- p. 47, l. 362. “burdewes”: Lat. *apud urbem buturensem*.
- p. 47, l. 363. “anevaus”: Lat. *urben qua vulgo dicitur Axa*.
- p. 47, l. 366. “þre mones & fourten niȝt”: Caxton: “thre yere.”
- p. 47, l. 371. “Sir romain”: Lat. *Romarieus*.
- p. 47, l. 380. “on heiȝeing”: see note to l. 79.
- p. 47, l. 387. “to hundred schillinges”: Lat. *centum solidis*.
- p. 47, l. 388. The subject (the false executor) is omitted.
- p. 48, l. 389. “þe nende” := at then ende or atten ende, the end: compare *atte nale* = at the ale-house (*P. Plowman*, c. viii. 19). See Prof. Skeat’s note to *P. Plowman*, c. i. 43.
- p. 48, l. 396. “in pin þat wel strong were”: Lat. *in tartareis panis*.
- p. 48, l. 422. See note to *Gesta Romanorum*, ch. liii. p. 372, l. 24.
- p. 49, l. 425. ll. 425-461 are not in the *Pseudo-Turpin*: their place being taken by a long account of the struggle between Charles and Aigoland, which is given by Caxton in his lyf of *Charles the Grete*, Bk. III., pt. i. ll. 5—10 inclusive, pp. 208-220, ed. 1880-1881
- p. 49, l. 431. *Caxton*, Bk. I., pt. ii. c. 3 (pp. 267, ed. 1880-1881) is rather vague, as he says “the lengthe of hys persone conteyned eyght feet after the mesure of his feet, which were merueyllously long”—and so the Latin.
- p. 50, l. 464. “nasers”: Lat. *Nagerum*.

- p. 50, l. 466. "Vernague": Lat. *Ferracutus*. Caxton: *Feragus*; one of "the generacion of golias."
- p. 50, ll. 473, 474. The scribe has reversed the numbers, for in l. 473, for "tventi": Caxton reads, "fourty," and so the Latin; and in l. 474 the Lat. has *viginti*, and Caxton, "twelne eubytes."
- p. 50, l. 476. Caxton says, "a cubyte brode," and so the Latin.
- p. 51, l. 501. "an heyzeing": Lat. *illico*: Caxton, "without makynge of ony semblaunte of warre."
- p. 51, l. 509. "Reynald de aubepine": Lat. *Rainadas de albo spinō*: Caxton, "Raynold danlbepyn."
- p. 51, l. 518. According to the Latin it was *Constantinus, rex romanus et Oliverius comes* that were next sent out to oppose Vernagu: Caxton gives the names as "Constayn of Rome & therte Noel."
- p. 51, l. 525. A common expression: compare "al so stille als a ston." *Havelok*, 928. See also *Otuvel*, l. 1641.
- p. 51, l. 537. Compare *Sir Ferumbras*, l. 521 and note.
- p. 51, l. 560. See note to *Sir Ferumbras*, l. 988, and Dr. Hansknecht's note to the *Sowdone of Babylone*, l. 875.
- p. 51, l. 564. He knew of no better help or resouree.
- p. 53, l. 581. "to þe neue": to the evening: Lat. *usque ad nonam*. See note to l. 389 above.
- p. 53, l. 585. There is no mention in either the original Latin or Caxton of an agreement that Roland was to be armed with a staff instead of a sword.
- p. 53, l. 588. The pronoun when the subject is frequently omitted: see Prof. Zupitza's note to *Guy of Warwick*, l. 10.
- p. 53, l. 593. "a staf": &c., Lat. *baculum quendam retortum et lignum* (read *longum*) *secum detulit*.
- p. 54, l. 612. "asleped": compare *Sir Bevys*, 1697:
- "He wex *asleped* wonder sore.
He myghte ride no farther more:
He reinede his hors to a chesteine,
And felle aslepe vpon the pleine."
- p. 54, l. 684. "To redeem that which was lost."
- p. 54, l. 685. A common simile in mediæval theological writers.
- p. 57, l. 738. See note to l. 154 above.
- p. 59, l. 795. "fot hot": on the spot, instantly, hastily. Compare Chaucer, *Man of Lawes Tale*, 438: "Custanee han thy take anon, foot-hot." The form *hot-fot*, with the same meaning, occurs in the *Debate of the Body and Soul*, l. 481, and *full-hote* in *Guy of Warwick*, 5063, 6498, 6656, &c.
- p. 60, l. 826. See note to l. 795.
- p. 60, l. 855. "me": no doubt a mistake for "be."
- p. 61, l. 861. "brnst": apparently the only instance of this form.
- p. 61, l. 872. "a": on, in.
- p. 61, l. 874. Perhaps we should insert & before *miri*: "with salve! and merry song."

- p. 61, l. 878. See Introduction.
- p. 66, l. 52. "gynges": nations, peoples. A.S. *gēnē*, Icel. *gengi*.
- p. 66, l. 55. "childermasse day." See Introduction, p. xiii, and note to *Roland and Otuel*, l. 686.
- p. 68, l. 103. "Hit": so in *Sir Ferumbras*, ll. 1981, 3114, 3183, it is used referring to males, even in the plural.
- p. 68, l. 109. "þou art a-boute": thou art trying. See the *Catholicon Anglicum*, s. v. to Beabowteward, and additional note, p. xxviii.
- p. 68, l. 120. "te": the same form occurs again, l. 302.
- p. 69, l. 135. "kypþ": seized, caught up. Icel. *kippa*.
- p. 69, l. 136. Probably we should read either "a mucþ gret fir brond," or "a gret mucþ fir brond."
- p. 70, l. 176. "it him bar": I do not exactly understand these words.
- p. 70, l. 182. See Prof. Zupitza's note to *Guy of Warwick*, 6579.
- p. 70, l. 184. The meaning is that he would give him the tonsure with his sword in such a manner that he would never be able to receive it from any bishop.
- p. 71, l. 192. Compare "al nas wurþ an hawe." *Robert of Gloucester*, p. 524. For similar expressions see note to *Sir Ferumbras*, l. 5442.
- p. 72, l. 227. "Holte o roum": stand off, keep your distance. So in the *Towneley Mysteries*, p. 235: "stand on roume."
- p. 72, l. 231. "all & some": fully, completely.
- p. 72, l. 239. Compare *Sir Ferumbras*, l. 1808, and note.
- p. 72, l. 251. The sone of the king of Armenia: see note to p. 41, l. 154.
- p. 72, l. 280. "Thought so little of them."
- p. 73, l. 290. "ȝef ich may": as far as lies in my power. The phrase occurs frequently in *Guy of Warwick*: see the editor's note to l. 983.
- p. 74, l. 308. There is evidently some corruption here, though the meaning is plain enough.
- p. 74, l. 319. The forms *ich* and *ihe* are used indiscriminately in this poem.
- p. 76, l. 325. "Cristes cors" comes strangely from the lips of a Saracen.
- p. 76, l. 340. See note to p. 41, l. 154; and note to *Roland and Otuel*, l. 313.
- p. 76, l. 348. See note to l. 290, above.
- p. 77, l. 377. "slep": this strong form of the verb is not unusual; see instances in Stratmann.
- p. 77, l. 384. See note to l. 103.
- p. 78, l. 394. "For": in order that.
- p. 78, l. 400. "houinge": see Prof. Zupitza's note to *Guy of Warwick* 6338.
- p. 78, l. 437. "nekste": nearest, shortest.
- p. 78, l. 447. "stene": strong, stiff. The word is not common.

- p. 79, l. 466. See note to l. 400.
- p. 79, l. 476. Evidently there is a corruption here.
- p. 79, l. 485. See Prof. Zupitza's note to *Guy of Warwick*, l. 6579.
- p. 79, l. 491. See note to p. 51, l. 525.
- p. 79, l. 495. "so mote ich þe": as I may thrive. An expression of very frequent occurrence. See Prof. Zupitza's note to *Guy of Warwick*, l. 615.
- p. 80, l. 517. "nese": here, equal to cousin: nephew and niece were used, like cousin, vaguely for different degrees of relationship. See *Catholicon Anglicum*, s. vv. *Nese* and *Nerowe*.
- p. 80, ll. 523, 530. See note to *Sir Ferumbras*, l. 408.
- p. 80, l. 529. "beie": both. So in *Robert of Gloucester*, 47. "þat . . . ȝonge were beie."
- p. 80, ll. 595, 596. That word pleased Roland well, and he answered Otnel: on the omission of the subject pronoun compare p. 51, l. 588, above, and *Sege of Melayne*, l. 27.
- p. 83, l. 603. "loþ": here seems to mean enmity, but the general meaning is hurt, injury.
- p. 83, l. 605. They embraced and kissed each other, as if each had been the other's brother.
- p. 83, l. 612. What has happened to you and this man?
- p. 83, l. 631. The subject pronoun þei is omitted.
- p. 84, l. 638. "nammo" = no more, no others. Cf. l. 1334.
- p. 84, l. 640. And had become reconciled to the king.
- p. 84, l. 661. Compare the corresponding passage in *Roland and Otwel*, l. 671.
- p. 85, l. 677. "Averil was comen & winter gon": In *Roland and Otwel*, "one þe forthirmoste daye of auerille," l. 721.
- p. 86, l. 717. "Turabeles": called in l. 769, below, *Curabiles*, and in *Roland and Otwel*, l. 785, *Corsabill*, and in l. 817, *Corsabodyn*.
- p. 87, l. 742. "Dafeit": an interjection or imprecation with the meaning of curses on! cursed! ill betide! It occurs frequently in Mid. English romances, &c. See for instance *Sir Tristram*, pp. 111, 191; *Havelok*, 296, 300, 926, &c.; *Horn Childe*, p. 290; *Seren Sages*, 2395; *Owl and Nightingale*, l. 99, &c. With the line compare *Macbeth*, v. 7: "Damned be him that first cries, hold, enough!" and l. 1182, below.
- p. 87, l. 752. Perhaps we should read "it is."
- p. 88, l. 792. "&": this is frequently used throughout the poem, in the sense of *but*: compare l. 837.
- p. 89, l. 828. Compare the *Sowdone of Babylone*, l. 1163: "Thai worshed vp on here stedes."
- p. 90, l. 867. "were at on": agreed; were of one mind.
- p. 91, l. 891. "markeden": signed with the cross.
- p. 91, l. 904. "þef": commonly used as a title of opprobrium or contempt.

- p. 92, l. 926. “duȝȝe peers :” See note to *Sir Ferumbras*, l. 197. Here the meaning appears simply to be a chosen knight.
- p. 93, l. 948. “On of kinges kniȝȝes garsie”: one of the knights of King Garsie. See note to p. 41, l. 154. Compare l. 1000.
- p. 93, l. 980. See note to l. 290, above.
- p. 94, l. 1000. See note to l. 948.
- p. 94, l. 1001. “ȝo”: the same form occurs in the *Ormulum*, 115; *Polit. Religious and Love Songs*, iii. 79 and 84.
- p. 95, l. 1032. Compare *Sir Ferumbras*, 5127, “wȝt þat þe selne, syr Amyrant”: and the *Sege of Melayne*, ll. 555 and 698, and *Song of Roland*, l. 638.
- p. 96, l. 1065. We know not what has become of him. See Prof. Skeat’s note to *P. Plowman*, B. v. 651.
- p. 99, l. 1161. “I will make peace or reconciliation for that in which you have offended against Garsie.”
- p. 100, l. 1182. Compare l. 742, and note.
- p. 100, l. 1201. For “þe” read “þe[i].” “at on”: agreed, of one mind. See Prof. Zupitza’s note to *Guy of Warwick*, l. 5308.
- p. 103, l. 1307. “so mote ich go”: a phrase of frequent occurrence in the old romances. See numerous instances in Prof. Zupitza’s note to *Guy of Warwick*, l. 2572.
- p. 104, l. 1320. as a sign of business or profession of a barber-surgeon.
- p. 106, l. 1408. “le”: apparently inserted by the translator inadvertently.
- p. 109, ll. 1505-1508. Compare ll. 1555-1558.
- p. 112, l. 1588. “gunde”: a curious form, being really a double preterite.
- p. 112, l. 1619. “Til”: while.
- p. 113, l. 1645. “And he pushed the window open, so that it flew all to pieces.”
- p. 114, l. 1673. “Fous”: probably we should read *fresch* or *freckhs*. Cf. ll. 1059 & 1439.
- p. 114, l. 1680. I do not quite understand this line.
- p. 114, l. 1710. So in *Ayenbite*, p. 78: “hi couȝȝen hire zennen vorbegge.”

GLOSSARIAL INDEX.

- Abaisit, 6/101, *pp.* afraid, terrified. O.Fr. *esbahir* = to frighten, from *baer* = to open the mouth, to cry *baa* or *bo*
- A-bouȝt, 65/24, *v. pt. s.* redeemed
- Abufe, 4/43, *adv.* on top, above
- Abugge, 91/880, *v.* suffer, pay for
- Aduertance, 19/537, *sb.* retinue, attendants
- Agramed, 70/169, *pp.* annoyed, enraged
- Agrise, 58/762, *v.* to fear, to be afraid
- Agult, 72/246, *pp.* offended, committed against
- Air, 8/160, *adv.* before, ere this
- Airar, 20/548, *adv.* earlier, sooner
- Airlie, 5/79, *adv.* early, soon. A.S. *earlic*
- Airt, 7/139, *sb.* quarter, or point of the compass. Gaelic *aird* = a quarter of the compass, *ard*, high
- Alder, Aldre, 56/687, *a.* of all : our *alder* = of all of us
- A-legge, 72/240, *v.* lay down, lay aside
- A-liȝt, 58/777, *v. pt. s.* came down, descended
- Anamalit, 24/687, *adj.* enamelled
- Anent, 11/280, *adv.* opposite
- Anerly, 21/592, *adv.* only
- Aneuch, 8/162, *adv.* enough, sufficiently
- Angeris, 32/941, *sb. pl.* trouble, misery, suffering
- Anis, 7/126, one's
- Anour, 38/56, *s.* honour, reverence
- Anournit, 24/691, *pp.* adorned, decorated
- Apliȝt, 41/140, *adv.* indeed, certainly
- Appeirandair, 32/935, *sb.* heiress-apparent
- Apperrellit, 24/666, *pp.* decorated, furnished
- Aqueld, 60/835, *v. pt. s.* killed
- Are, 40/106, *adv.* before
- Areiȝte, 103/1312, *v. pt. s.* reached to, struck
- Asleped, 54/602, *adj.* sleepy, drowsy
- Assay, 15/394, *sb.* trial, attempt. Fr. *essai*
- Atanis 18/475, *adv.* at once
- Ather, 12/291, *adj.* either, each
- Atour, 15/393, *adv.* over, above
- Attour, 17/469, *adv.* around
- Awin, 4/33, *adj.* own. A.S. *ágen* from *agan* = to possess
- Bacheleiris, 3/11, *sb. pl.* young warriors who had not yet received knighthood
- Baid, 18/488, *sb.* delay ; 28/801, *vb. pt. t.* waited ; 4/28. *vb. pt. t.* stayed, were

- Bair, 28/801, *adj.* open; 17/457, *vb. pt. t.* wore, bare; 9/187, *sb.* wild boar
- Bakheir, 29/848, *sb.* supporter, backer, second
- Bald, 15/409, *sb.* bold, daring man
- Bancouris, 24/685, *sb. pl.* coverings for benches
- Band, 28/800, *vb. pt. s.* bound, tied
- Bandis, 23/631, *sb. pl.* bolts, fastenings
- Bane, 16/422, *adj.* ready
- Banis, 17/474, *sb. pl.* bones
- Basnet, 17/484, *sb.* small helmet, O.Fr. *bassinet*, dimin. of *bassin* = a helmet in the shape of a *bassin*
- Batteris, 30/886, *vb. imper.* fight, strike
- Bayne, 22/608, *adv.* readily, actively
- Be, 15/385, *adv.* before, by the time that
- Becum, 31/893, *vb. imper.* become
- Beed, 84/641, *v. pt. s.* offered
- Beget, 22/607, *vb.* deceive
- Begouth, 6/120, *vb. pt. t.* began, was about to
- Begylit, 25/713, *pp.* deceived, tricked
- Behufe, 4/41, *sb.* advantage, benefit
- Beie, 80/529, *a.* both
- Beir, 12/289, *vb.* hold
- Beird, 8/177, *vb. pt. t.* roared, shouted. A.S. (*ge*)-*bærān*
- Beirnis, 9/189, *sb. pl.* people, lit. children. Se. *bairns*
- Belieu, 6/94, *adv.* quickly, at once. O.E. *bi life* = with life
- Bellisand, 18/478, *adj.* elegant. Fr. *belle*, used adverbially, and *seant* = becoming
- Bennysoun, 9/214, *sb.* blessing, benison
- Bent, 26/733, *sb.* moor, heath. Ger. *binse* = rush, bent grass
- Benwart, 7/131, *adv.* inwards, towards the interior of the house
- Beriall, 17/465, *sb.* beryl
- Bestiall, 24/681, *sb.* animals, cattle. Fr. *bestiall*
- Bet, 7/144, *pp.* made better, made up. A.S. *bētan*
- Betakin, 15/405, *vb.* mean, be-token
- Betaucht, 27/775, *sb.* committed, given in charge. A.S. *bitæcan*
- Betuix, 14/344, *prep.* between. A.S. *betweox*
- Bid, 13/315, *vb. pr. t.* desire, wish
- Biddeth, 82/568, *imp. pl.* pray, beg
- Bigge, 56/684, *v.* to buy, redeem
- Bigging, 9/190, *sb.* house, building
- Bileue, 91/1132, *v.* leave off
- Birny, 27/767, *sb.* corslet
- Blan, 28/825, *vb. pt. t.* ceased, stopped. A.S. *blinnan*
- Bland, 20/565, *sb.* engagement; probably an error for *band*
- Blandit, 17/475, *pp.* blended, mixed
- Blenkit, 29/854, *vb. pt. t.* glanced, looked
- Blenkt, 78/460, *v. pt. s.* gave away
- Bleue, 74/320, *v.* remain, abide
- Blin, 6/92, *vb.* stop, rest
- Bliue, 95/1035, *adv.* quickly
- Blonk, 28/800, *sb.* steed. Planehaz, *equus pallidus* *hodie blank*. Schilter. Thus *blonk* may have originally meant merely a *white* horse. Fr. *blanc cheval*.—Jamieson.

- Blyth, 5/75, *adj.* pleased, glad
- Bocht, 8/182, *vb. pt. t.* bought, redeemed
- Bode, 38/52, *s.* message
- Bodword, 31/905, *sb.* warning
- Boist, 14/371, *sb.* threatening, abuse; 30/885, *sb.* boasting, boasts
- Boistit, 27/784, *vb. pt. t.* boasted
- Bone, 59/807, *s.* a prayer, a petition
- Bordourit, 17/464, *pp.* bordered, encircled
- Borwe, 74/305, *s.* a security. *Finde Mahoun to borwe* = bring Mahomet as my security
- Bot gif, 20/551, unless
- Boun, 7/124, *adj.* ready. *Ieel. buuin,* pp. of *bua* = to prepare; 16/425, *vb.* get ready, prepare
- Bowre, 19/535, *s.* palace, chamber. A.S. *búr*
- Braid, 30/861, *sb.* stroke; 28/810, *adj.* broad; 4/34, around, about
- Braedit, 30/867, *vb. pt. t.* drew. A.S. *bredan*
- Braissaris, 17/473, *sb. pl.* vam-braces. In ancient armour pieces between the elbow and the top of the shoulder, fastened together by straps inside the arms. Fr. *brassard*, *brassart*.
- Braissit, 20/553, *pp.* enveloped, covered. Fr. [em]brasser
- Braithlie 8/177, *adv.* violently, loudly
- Brand, 19/520, *sb.* sword. A.S. *brand, brond*
- Brandis, 7/131, *sb. pl.* brands, logs of wood
- Braun, 9/187, *sb.* brawn
- Breid, 8/154, *sb.* breadth, width; 9/187, *sb.* bread
- Brent, 28/800, *adj.* steep
- Brief, 30/885, *vb. imper.* [?]
- Broun, 28/800, *sb. pl.* rising ground, hill
- Browdin, 24/685, *pp.* embroidered
- Browis, 30/862, *sb. pl.* brows. A.S. *brúa*, pl. of *brú*
- Brust, 61/861, *s.* a bristle
- Buirdl, 7/147, *sb.* the board or table, hence = meal. A.S. *bord*
- Buklair, 19/519, *sb.* buckler
- Burelie, 9/190, *adj.* rough, rustic
- Burneist, 17/464, *pp.* burnished, polished. Fr. *brunir*
- Busk, 28/800, *sb.* bush, small tree
- Busked, 39/83; Buskit, 15/409, *vb. pt. t.* got ready, prepared. *Ieel. buask* = to prepare oneself, from *bua* = to prepare
- Busteous, 26/733, *adj.* rough, burly. Welsh *bwyst*
- Busteously, 21/596, *adv.* roughly
- Byde, 27/784, *vb.* meet, await
- Bynome, 90/848, *pp.* taken away from
- Byrd, 8/162, *impers. vb.* it behoved, it became
- Byrdis, 19/536, *sb. pl.* ladies; 9/211, *sb. pl.* birds, fowls
- Byre, 6/111, *sb.* cowhouse
- Byrnand, 7/132, *pr. p.* burning. A.S. *brennan*
- Cachit, 4/33, *vb. pt. t.* wandered, went astray. O.Fr. *cachier*
- Call, 23/640, *vb.* drive away
- Can, 22/624, *vb. pr. t.* knows; 25/703, *vb. pt. t.* began
- Cant, 4/42, *adj.* lively, active
- Cantlie, 15/388, *adv.* actively, briskly
- Capill, 4/43, *sb.* horse. Lat. *caballus*
- Carll, 4/42, *sb.* churl, countryman. A.S. *ceorl*

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| Carpit, 4/44, <i>vb. pt. t.</i> spoke.
Cf. Eng. <i>chirp</i> | Coillis, 4/50, <i>sb. pl.</i> coals, that is, charcoal |
| Carpit, 24/683, <i>pp.</i> carpeted | Columbyn, 24/674, <i>sb.</i> columbine |
| Cassin, 22/616, <i>pr. p.</i> cast off, broken | Commounis, 16/431, <i>sb. pl.</i> common people |
| Cast, 4/33, <i>sb.</i> lot, chance | Compeir, 9/200, <i>vb.</i> appear |
| Catchit, 15/384, <i>vb. pt. t.</i> started, hastened | Conseruit, 32/946, <i>vb. pt. t.</i> established |
| Caucht, 15/384, <i>vb. pt. t.</i> threw up, placed; 29/841, tried, wished | Conuert, 31/894, <i>vb.</i> be converted |
| Chachand, 4/42, <i>pr. p.</i> chachand the gait = pursuing his course. O.Fr. <i>chachier</i> | Cop, 9/214, <i>sb.</i> cup, glass |
| Chaip, 20/561, <i>vb.</i> escape. Fr. <i>eschupper</i> | Cornellis, 24/684, <i>sb. pl.</i> corners |
| Chalmer, 27/774, <i>sb.</i> chamber | Counsingis, 31/900, <i>sb. pl.</i> relations |
| Chauffray, 13/323, <i>sb.</i> merchandise | Counteris, 30/875, <i>vb. pr. t.</i> encounter, contend |
| Cheiftyme, 3/1, <i>sb.</i> reign | Coursour, 6/115, <i>sb.</i> steed |
| Cheir, 8/180, <i>sb.</i> welcome; 29/843, mien | Courtes, 25/719, <i>adj.</i> courteous |
| Cheualrous, 29/843, <i>adj.</i> chivalrous, knightly | Courtингis, 11/267, <i>sb. pl.</i> curtains. O.Fr. <i>curtine, cortine</i> |
| Cheueris, 5/96, <i>vb. pr. t.</i> shiver | Couth, 7/125, <i>vb. pt. t.</i> didst know, understood. A.S. <i>cunnan</i> , <i>pt. t. ic. cuðe</i> |
| Childermasse day, 66/55, <i>sb.</i> the Holy Innocents' Day | Crabitnes, 19/528, <i>sb.</i> quarrelling, ill-temper |
| Chin, 5/96, <i>sb.</i> [?] | Craue, 18/498, <i>vb.</i> ask. Be to craue = be a question of asking |
| Circulit, 18/477, <i>pp.</i> encircled, set round | Creillis, 4/43, <i>sb. pl.</i> panniers, baskets, creels |
| Clais, 16/434, <i>sb. pl.</i> clothes, dress | Cristallis, 17/475, <i>sb. pl.</i> crystals |
| Cled, 24/683, <i>pp.</i> covered | Crouste, 93/954, <i>sb.</i> crust |
| Cleikit, 28/823, <i>vb. pt. t.</i> snatched. A.S. <i>gelæccan</i> ; cf. Eng. <i>clutch</i> | Cule, 29/841, <i>vb.</i> cool |
| Cleir, 18/497, <i>adj.</i> pure, spotless | Cumlie, 9/196, <i>adv.</i> courteously |
| Clene, 7/125, <i>adv.</i> completely, quite | Cunnand, 8/165, <i>adj.</i> sensible; 13/321, <i>sb.</i> covenant, promise |
| Clippe, 83/605, <i>vb.</i> embrace | Cunning, 6/93, <i>sb.</i> knowledge |
| Clois, 27/776, <i>adj.</i> close-fitting | Cunningis, 9/209, <i>sb. pl.</i> rabbits |
| Closand, 24/684, <i>pr. p.</i> closing in, fitting | Cuplit, 4/43, <i>pp.</i> coupled, tied together |
| Coft, 6/105, <i>pp.</i> bought. Ger. <i>kaufen</i> = to buy | Cusingis, 31/916, <i>sb. pl.</i> friends. See Counsingis |
| | Cussanis, 17/472, <i>sb. pl.</i> armour for the thighs |

- Daillis, 15/385, *sb. pl.* dales
 Dantely, 24/667, *adv.* daintily
 Dantit, 16/435, *pp.* frightened, daunted. O.Fr. *danter*. Lat. *domitare*
 Dawin, 15/385, *pr. p.* dawning, breaking
 Daynteis, 9/191, *sb. pl.* dainties, delicacies
 Debait, 4/44, *sb.* hesitation, delay
 Defend, 5/60, *vb. pr. t.* forbid, object
 Deill, 19/514, *vb.* deal, give
 Deip, 3/17, *sb. [?]*
 Deir, 11/254, *adv.* dearly; 19/515, *adj.* wild
 Deis, 9/191, *sb.* table. Fr. *dais*
 Deme, 24/677, *vb.* examine
 Dentit, 24/667, *pp.* set, inlaid
 Derf, 15/385, *adj.* bold, hardy
 Derfly, 28/798, *adv.* boldly
 Denise, 22/614, *vb. pr. t.* say, tell
 Dew, 14/365, *vb. pt. t.* dawned. A.S. *dagian*
 Dicht, 7/133, *vb.* prepare, get ready
 Digne, 14/354, *adj.* worthy, noble
 Ding, 31/918, *rb.* strike, smite
 Discouerand, 28/798, *pr. p.* exploring
 Dispair, 32/933, *adj.* unequal, unsuitable
 Dispittously, 31/904, *adv.* despitefully
 Disseuer, 19/527, *vb.* separate, part
 Dochit, 27/792, *vb. pt. t.* could, was able
 Dois, 5/86, *vb. pr. t.* farest
 Dosouris, 24/676, *sb. pl.* canopies
 Douchereis, 32/926, *sb. pl.* duchies
 Douchtie, 21/590, *adj.* valiant, doughty man. A.S. *dohtig*
 Dourly, 31/918, *adv.* hardily, sternly
 Draif, 3/17, *vb. pt. t.* drove
 Dreichlie, 10/217, *adj.* slowly, as denoting long continuance (Jameson)
 Drest, 9/201, *pp.* treated
 Drichtine, 29/856, *sb.* Our Lord. A.S. *drichten*
 Drupe, 78/444, *a.* dry. Probably we should read druse or drube
 Dubbit, 26/755, *vb. pt. t.* dubbed, created
 Duchepairis, 3/10, *sb. pl.* the douze peers, or twelve Peers of Charlemagne
 Dule, 9/201, *sb.* sorrow, mourning
 Durandlie, 3/17, *adv.* continually, without intermission
 Duris, 24/677, *sb. pl.* doors
 Dwelling, 10/239, *sb.* absence, delay
 Dyamountis, 17/466, *sb. pl.* diamonds
 Dyutis, 13/514, *sb. pl.* blows
 E, 24/695, *sb.* eye, attention
 Eem, 75/341, *s.* uncle
 Eie, 69/124, *v.* fear, dread, awe
 Eir, 7/152, *sb.* ear
 Eird, 8/156, *sb.* ground, floor
 Eis, 16/222, *sb.* ease, comfort
 Eismenis, 5/82, *sb. pl.* comforts
 Ellis, 7/127, *adv.* otherwise, else
 Enbraissit, 23/631, *vb. pt. t.* opened, undid
 Euehaip, 13/318, *rb.* See note.
 Eneheef, 13/308, *rb.* achieve, accomplish, succeed
 Engreif, 22/619, *vb.* be displeasing, annoy

- Eugreuit, 22/603, *pp.* vexed, annoyed
- Erd, 43/215, *s.* a country, district
- Error, 79/489, *a.* former, previous
- Eye, 68/101, *s.* fear, dread, awe
- Failȝe, 29/835, *vb. pt. t.* fell, fainted
- Faind, 8/155, *vb. pt. t.* feigned, pretended
- Faindes, 31/902, *vb. pr. t.* pretend, feign
- Fair, 6/112, *sb.* fare, food; 12/286, *rb.* to travel, journey; 16/419, *sb.* accompaniments, baggage
- Fairand, 17/445, *pr. p.* travelling
- Fairlie, 8/176, *adj.* wonderfully
- Fais, 26/754, *sb.* faith, truth
- Fallow, 5/72, *sb.* fellow, companion
- Fand, 5/72, *vb. pt. t.* found, met
- Fane, 9/207, *adj.* glad
- Farne, 6/108, *pp.* fared
- Fay, 5/88, *sb.* faith, truth
- Fechaud, 19/508, *pr. p.* fetching, carrying
- Fechtine, 5/61, *sb.* quarrelling
- Fechting, 17/463, *sb.* battles, fighting
- Fee, 27/777, *sb.* property. Lat. *pecus*
- Feerd, 90/839, *s.* company, troop
- Feid, 33/969, *sb.* anger, enmity. Eng. *feud*
- Feildis, 3/8, *sb. pl.* fields
- Feir, 8/176, *sb.* fear
- Feir, 10/220, in feir or into feir
= together, in company
- Feirsie, 3/18, *adv.* fiercely
- Feld, 6/97, *vb. pt. t.* felt, experienced; 40/106, perceived, experienced
- Fell, 3/2, *vb. pt. t.* happened, occurred
- Fellis, 3/2, *sb.* wild and rocky hills
- Fellonar, 28/813, *adj.* fiercer
- Fellounlie, 3/18, *adv.* fiercely, wildly
- Fensabil, 13/329, *adj.* fighting, sufficient for defence
- Ferche, 96/105, *a.*; 107/1439, fresh. A.S. *fersc*
- Ferd, 91/874, 105/1374, a company, a troop
- Ferd, 108/1463, *s.* fear; 95/1042, *s.* ford
- Ferly, 15/404, *sb.* wonder, astonishment
- Ferlyfull, 3/2, *adj.* wonderful, fearful
- Fet, 17/445, *rb.* fetch, procure
- Fewaill, 10/244, *sb.* fuel
- Fewtir, 28/812, *sb.* a rest for a spear
- Fischis, 24/682, *sb. pl.* fishes
- Flamand, 24/671, *adj.* sparkling
- Flan, 3/2, *sb.* storm, tempest. Icel. *flana*
- Fleichingis, 31/902, *sb. pl.* flattering promises
- Flem, 38/33, *v. t.* to banish, to drive out
- Flourdelycis, 24/670, *sb. pl.* fleur-de-lis
- Flure, 24/683, *sb.* floor
- Follaut, 74/316, *s.*; follauȝt, 84/639, Baptism
- Follede, 84/638, *v. pt. s.* baptised
- Forbot, 26/746, *vb. impr.* forbid
- For-bouȝt, 115/1710, *pa. par.* ransomed, redeemed
- Forcenes, 28/814, *sb.*; forcynes, 28/820, fierceness
- Ford, 26/734, *sb.* way, road
- Forestaris, 9/197, *sb. pl.* foresters, keepers

- Forfaltour, 26/763, *sb.* a forfeiture
 Forlete, 92/936, *v.* take away, destroy
 Formest, 12/288, *adj.* first, chief
 Foroutin, 11/290, *prep.* without
 Forrow, 20/539, *vb.* !repent
 Forwrocht, 29/838, *pp.* tired out with working, or fighting with their weapons
 Forzeild, 5/78, *vb.* *imp.* reward, repay
 Forzet, 7/125, *pp.* forgotten
 Foullis, 19/525, *sb.* *pl.* birds
 Foundis, 8/176, *vb.* *pr.* *t.* goes, walks
 Frane, 10/227, *vb.* enquire, ask
 Freik, 22/618, *vb.* man, fellow
 French, 19/525, *adj.* frail, weak
 Fule, 19/509, *sb.* fool
 Fundin, 12/294, *pp.* found, met with
 Fure, 3/8, *vb.* *pt.* *t.* went, rode
 Fusoun, 9/212, *sb.* abundance
 Fute, 3/19, *sb.* foot, foothold
 Fylit, 17/446, *vb.* *pt.* *t.* have dirtied, defiled
 Fyrth, 24/682, *sb.* an enclosure
 Fyue, 23/657, *num.* five

Ga, 6/119, *vb.* *imp.* go
Gaif, 18/500, *vb.* give, grant
Gais, 10/221, *vb.* *pr.* *t.* go, proceed
Gaist, 6/96, *sb.* guest; 29/839, *sb.* the ghost, life
Gait, 4/42, *sb.* course, way
Galzurt, 27/785, *adj.* sprightly, active
Ganandest, 27/786, *adj.* nearest, shortest
Gane, 10/240, *pp.* gone, departed; 22/612, *adv.* quickly, hastily

Gangand, 17/447, *pr.* *p.* going, travelling
Gar, 5/215, *vb.* *impr.* cause, make
Gart, 21/585, *vb.* *pt.* *t.* caused, ordered
Gawin, 15/383, *sb.* gain, advantage
Gay, 27/786, *sb.* observation, attention (Jamieson)
Gedling, 22/612, *sb.* perhaps = *gadling* = a lazy fellow
Geir, 18/484, *sb.* gear, dress
Gestning, 33/975, *sb.* hospitality
Gif, 15/397; *gyf*, 15/399, *conj.* if
Gift, 22/613, *sb.* message
Ginges, 38/49, *sb.* *pl.* people
Ginne, 48/286, *sb.* a contrivance, a stratagem, a plan
Girth, 29/839, *sb.* safety, refuge
Glaid, 5/77, *adj.* glad, joyful; 22/603, *adv.* quickly, quietly; 18/484, *vb.* *pt.* *t.* walked, moved
Glaive, 46/334, *sb.* a weapon consisting of a long cutting blade at the end of a lance
Gle, 6/98, *sb.* work
Glemis, 17/458, *sb.* *pl.* gleams, sun-rays
Gome, 111/1579, *sb.* man
Gomfaynonn, 61/873, *sb.* a banner, a standard. See note to *Sir Ferumbras*, l. 774
Gouerning, 17/447, *sb.* livelihood, support
Gowlis, 17/457, *sb.* gules, in heraldry red
Graid, 7/143, *pp.* getting ready, being prepared
Graipis, 17/471, *sb.* *pl.* !balls, lumps
Graith, 15/391, *adj.* earnest
Grant, 15/391, *sb.* promise, bargain
Grantit, 13/319, *pp.* promised, engaged

- Grassum, 32/939, *sb.* compensation, reward: lit. "the sum paid to a landlord by a tenant, at the entry of a lease, or by a new heir to a lease or feu" (Jamieson).
- A.S. *gærsum* = compensation
- Grault, 17/457, *adj.* carved
- Gre, 18/485, *sb.* prize, superiority
- Greis, 17/471, *sb.* greaves
- Grief, 13/314, *vb.* trouble, vex
- Gromis, 27/787, *sb.* *pl.* men
- Gudlie, 6/118, *adj.* kindly
- Gyde, 25/720, *sb.* attire, dress
- Gye, 66/40, *vb.* rule, govern
- Gynges, 66/52, *sb.* *pl.* peoples
- Gyrd, 7/151, *sb.* a stroke, blow
- Haiket, 23/644, *vb. pt. t.* walked slowly, sauntered
- Haill, 15/411, *adj.* whole
- Hailsum, 24/675, *adj.* becoming, noble
- Hair, 16/421, *adj.* cold, keen
- Haist, 20/550, *vb.* haste, hurry
- Haistely, 28/826, *adv.* hastily
- Hald, 3/19, *vb.* hold, keep
- Hale, 4/52, *adj.* whole, entire
- Halely, 31/896, *adv.* wholly, entirely
- Hamelie, 6/112, *adj.* homely, poor
- Happin, 13/332, *vb.* happen upon, fall in with
- Harberie, 4/41; harbery, 5/64, *sb.* refuge
- Harbreit, 25/710, *vb. pt. t.* lodged
- Hard, 12/282, *vb. pt. t.* heard
- Harnes, 15/395, *sb.* arms, accoutrements
- Harnest, 29/833, *adj.* armed, in armour
- Hartfully, 30/891, *adv.* heartily, with the whole heart
- Hecht, 15/382, *pp.* promised
- Hechtis, 15/411, *sb.* *pl.* orders, engagements
- Heet, 91/904, *v. pt. s.* was named
- Heich, 3/19, *adv.* high, steep
- Heid, 29/834, *sb.* heat: heuy with heid = oppressed with the heat
- Heill, 20/567, *sb.* health: haldin in heill = in possession of good health
- Heip, 5/83 [?]
- Heir, 5/72, *adv.* here
- Heizeing, 39/79, *sb.* hurrying, haste: an heizeing = at onee, in haste, without delay
- Helf, 12/304, *sb.* assist, help
- Hende, 33/970, *adj.* noble, gentle, kind
- Here, 91/897, *sb.* company, troop
- Hes, 5/81, *vb. pr. t.* hast
- Het, 6/109, *adj.* hot
- Heterliche, 81/559, *adv.* fiercely
- Hew, 20/553, *sb.* colour
- Hicht, 4/37, *sb.* on hieht = on high, lofty; 18/496, height: the day may hane the *hicht* = may reach its turning-point, i.e. noon
- Hie mes, 21/575, High mass
- Hine, 29/857, *adv.* hence: "sall neuer hine" is equivalent to "shall never leave, or depart"
- Holtis, 16/421, *sb.* *pl.* high, barren ground
- Houe, 21/577, *sb.* delay
- Houerit, 16/417, *vb. pt. t.* waited about
- Huifis, 18/495, *vb. pr. t.* tarry, delay
- Huit, 16/417, *sb. pt. t.* paused, stopped: the same as *hored*
- Husband, 21/595, *adj.*; 22/599, *sb.* farmer's country

- Huȝ, 78/456, *vb. pt. s.* hewed, cut
 Hy, 13/322, *sb.* haste, speed
 Hynt, 21/577, *vb. pt. t.* took : of he hynt = he took off; 25/698, hit, struck
 Ifeere, 75/351, *adv.* together
 Iloren, 73/274, *pp.* lost
 Inwart, 10/238, *adj.* intimate
 Ipiȝt, 85/686, *pp.* pitched
 Iselhar, 22/646, *sb.* usher, door-keeper
 Ithand, 4/27, *adj.* constant, unceasing
 I-wis, 4/35, *adv.* in truth, certainly
 Tornay, 21/590, *sb.* combat, a day of battle
 Iornaying, 18/485, *sb.* combat, contest
 Jurnays, 41/160, *sb. pl.* a day's journey
 Keip, 23/640, *sb.* attention, care : take keip = look after
 Keipeir, 27/775, *sb.* keeper, superintendent
 Kend, 23/653, *vb. pt. t.* knew
 Kendill, 6/107, *vb. imp.* kindle, light
 Kene, 30/863, *adj.* daring
 Kerue, 45/312, *vb.* to cut
 Kest, 14/367, *vb. pt. t.* threw, placed ; 15/404, revolved, wondered, meditated
 Knaifis, 6/113, *sb. pl.* knaves, servants
 Knap, 6/111, *vb. imp.* knock down
 Kyith, 6/107, *vb. imp.* know
 Kypte, 69/135, *vb. pt. s.* caught up, seized
 Kytlend, 25/708, *pr. p.* appearing, in sight
 Laid, 7/139, *rb. pt. t.* laid on, blew ; 10/247, *sb.* load
 Laiser, 21/568, *sb.* leisure, time
 Laith, 12/287, *adj.* loth, unwilling
 Laithly, 7/139, *adv.* vilely, disagreeably
 Lak, 5/87, *vb.* depreciate, find fault
 Lane, 13/315, *vb.* hide, conceal
 Lap, 11/279, *vb. pt. t.* leaped, mounted
 Las, 106/1388, *vb. pt. s.* lost
 Lattin, 21/615, *pp.* allowed, let
 Laubour, 19/511, *sb.* toil, hard work
 Lauch, 27/787, *rb.* laugh
 Lauchi-full, 19/510, *adj.* loyal
 Lawtie, 19/511, *sb.* loyalty, fidelity
 Leid, 15/397, *sb.* person
 Leidis, 4/50, *vb. pr. t.* draw, carry
 Leif, 12/281, *sb.* leave, farewell
 Leifis, 10/511, *vb. pr. t.* lives
 Leif of, 8/174, *vb.* leave off, cease
 Leip, 5/85, *rb.* mount
 Leird, 8/171, *pp.* taught
 Leis, 23/643, *vb.* lose
 Lelely, 32/944, *adv.* loyally, faithfully
 Lely, 24/674, *sb.* lilies
 Lemit, 13/326, *vb. pt. t.* lightened, brightened
 Len, 13/333, *vb.* give, grant
 Lende, 81/540, *sb.* the loin
 Lent, 15/397, *adj.* slow, slowly travelling
 Lesing, 12/312, *sb.* a lie
 Let, 20/542, *sb.* hindrance
 Leuch, 19/531, *sb. pt. t.* laughed
 Leuand, 27/788, *pr. p.* living
 Leueþ, 55/671, *vb. pr. t.* believe
 Liddernes, 27/788, *sb.* cowardice

- Ling, 16/428, *sb.* line : in ane ling = in one line, that is, straight on without stopping; 15/397, heath, moor
- Lofe, 4/45, *sb.* love; 5/87, *vb.* praise
- Lois, 23/642, *vb.* lose
- Louȝ, 74/291, *vb. pt. s.* laughed
- Ludgeit, 26/743, *pp.* lugged, dragged
- Lufesunly, 20/589, *adv.* pleasantly
- Luȝer, 93/942, *adv.* bad, dangerous
- Lyft, 13/326, *sb.* firmament, sky
- Lykand, 4/40, *adj.* pleased, satisfied
- Lykis, 32/943, *vb. pr. t.* pleases
- Lykit, 4/39, *vb. pt. t.* pleased
- Lystinit, 26/742, *vb. pt. t.* listened
- Magre, 18/487, *sb.* difficulty
- Maid, 6/121, *vb. pt. t.* caused
- Maisterfull, 17/444, *adj.* powerful
- Mait, 22/835, *adj.* fatigued. See Glossary to *Sir Ferumbras*, s. v. Mat
- Mantene, 29/853, *vb.* maintain, support
- Marschellit, 5/186, *pp.* arranged
- Mat, 19/513, *vb.* annoy, interfere with
- Matchit, 9/186, *pp.* paired
- Maumetes, 46/323, *sb. pl.* idols
- Maumetric, 65/25, *sb.* idolatry
- May, 82/591, *sb.* a maid; 30/888, *vb. pr. t.* can do, is powerful
- Meiknes, 26/655, *sb.* modesty
- Meit, 5/81, *sb.* food, meat
- Meitis, 15/397, *vb. pr. t.* meet
- Mend, 32/957, *vb.* increase, augment
- Mene, 6/121, *vb.* to complain
- Mer, 3/22, *vb. pt. t.* put them into confusion
- Mettaill, 29/830, *sb.* mettle, excellence
- Midmorne, 4/29, *sb.* the middle of the morning
- Mirrie, 7/137, *adj.* merry, pleasant
- Mocht, 18/492, *aux. vb.* might
- Mon, 16/427, *vb. pr. t.* must
- Mote, 4/53, *aux. vb.* may
- Mounde, 60/853, *sb.* power, lit. protection. "A knight of mochel mounde." — *Launfal*, 597. A.S. mund
- Mure, 3/14, *sb.* moor, heath
- Myrk, 3/22, *adj.* dark, murky
- Myster, 26/751, *sb.* desire, need; 17/444, science, craft, art
- Nait, 5/61, *sb.* need
- Namit, 18/505, *vb. pt. t.* named, mentioned by name
- Nanis, 17/471, *adv.* for the nanis = for the occasion, for the nonce
- Neidlingis, 15/407, *adv.* needs, of necessity
- Nende, 48/389, *sb.* end. þe nende = þen ende = the end
- Neue, 53/581, *sb.* eve. þe neue = þen eue = the eve. Compare Nende
- New, 20/547, *vb.* renew
- Newlingis, 33/965, *adv.* recently, lately
- Nichtit, 4/40, *vb. pt. t.* became night, or dark
- Non, 53/602, *adj.* none; 14/344, *sb.* noon
- Noy, 20/538, *sb.* annoyance, hindrance
- Nurtour, 8/162, *sb.* education, manners
- Nyse, 16/430, *adj.* foolish, silly

- Obeysand, 7/124, *adj.* obedient
 Ocht, 11/255, anything, aught
 Officaris, 11/256, *sb. pl.* officers, attendants
 Onwart, 10/246, *adv.* onward, in addition to
 Ord, 106/1413, *sb.* end, point
 Ordanit, 13/325, *sb. pt. t.* got ready, prepared
 O-þouȝt, 51/507, *vb. pt. s.* it repented. A.S. *oſyncan*
 O-twinne, 100/1202, *adv.* apart
 Outray, 8/151, *sb.* indignity, insult, ill-treatment. Fr. *outrage*
 Outwart, 13/331, *adv.* outwards, forward
 Outwith, 16/412, *prep.* outwards from, beyond
 Pane, 3/5, *sb.* pagandom, heathendom
 Pardie, 8/168, *ejac.* Pardieu, by God
 Parische, 3/20, *vb.* perish
 Pas, 5/71, *vb.* go, travel
 Pauyot, 11/278, *sb.* The meaning is not clear, but it seems to mean "a little page," from Ital. *paggio* (Jamieson).
 Payit, 5/70, *adj.* pleased, satisfied
 Peir, 24/666, *sb.* an equal, a match
 Picht, 17/469, *pp.* studded
 Pingde, 88/779, *vb. pt. t.* spurred
 Pithis, 30/166, *sb. pl.* strengths
 Plaitis, 17/469, *sb. pl.* plate-armour
 Plane, 13/317, *adv.* plainly, clearly
 Plesance, 31/910, *sb.* joking
 Plicht, 32/943, *vb.* plight, pledge
 Point, 3/20, *sb.* in point = on the point of
 Preichand, 14/347, *pr. p.* telling, preaching
 Preif, 12/306, *vb.* prove, try
 Preikit, 15/410, *vb. pt. t.* rode
 Preisit, 18/499, *pp.* considered, reckoned
 Preissis, 22/617, *vb. pr. t.* presses, insists
 Preistis, 14/346, *sb. pl.* priests
 Presoun, 30/889, *sb.* prisoner. See note to *Sir Ferumbrus*, l. 1000
 Prest, 15/410, *adv.* readily, quickly
 Preuie, 11/265, *adj.* private, separate
 Price, 29/836, *sb.* prize
 Principall, 14/360, *adj.* the greatest, the finest
 Pryme, 3/23, *sb.* six o'clock in the morning
 Pulanis, 17/470, *sb. pl.* greaves
 Quede, 58/765, *adv.* bad, wicked
 Queintize, 113/1620, *sb.* cunning
 Quemely, 24/684, *adv.* closely
 Quhair, 3/3, *adv.* where, when
 Quhat, 4/30, *pr. p.* which, what
 Quhat-kin, 10/235, what kind of
 Quhatsumeuer, 15/400, of what kind soever
 Quhen, 4/55, *adv.* whenever
 Quhidder, 15/383, whether
 Quhill, 5/91, *adv.* until
 Quhip, 15/387, *sb.* whip
 Quhome, 18/507, *pr.* whom, whomsoever
 Quhy, 6/95, *adv.* why
 Quoke, 26/735, *vb. pt. t.* shook, trembled
 Raid, 3/14, *vb. pt. t.* rode
 Raifand, 23/652, *adj.* raving, foolish
 Raik, 9/214, *vb.* pass round
 Rais, 10/217, *vb. pt. t.* arose

- Raith, 20/551, *adv.* quickly, soon
 Rauvingis, 31/898, *sb. pl.* ravings, foolish words
 Red, 12/286, *vb. pr. t.* advise, recommend
 Red, 11/261, *sb.* advice
 Reddyit, 27/781, *vb. pt. t.* prepared, made ready
 Regaird, 23/654, *sb.* notice, attention : countit at regaird = thought worth notice
 Rek, 31/898, *vb. pr. t.* reckon, think, value
 Remeid, 19/512, *sb.* remedy, satisfaction
 Remufe, 20/864, *sb.* move, give away
 Renk, 10/551, *sb.* way, course
 Renkis, 28/822, *sb. pl.* strong men
 Repreif, 29/846, *vb. pr. t.* reprove, blame
 Restles, 28/822, *adj.* eager
 Reuest, 14/346, *pp.* clothed, arrayed
 Reulit, 17/468, *pp.* arranged ; 24/672, *pp.* painted, marked
 Rew, 14/353, *sb.* street ; 23/551, *vb.* rue, repent
 Reward, 23/652, *sb.* regard, attention
 Rid, 38/891, *vb. pr. t.* advise, counsel
 Rob, 21/578, *sb.* robe
 Rois, 24/673, *sb.* roses
 Ronsy, 18/481, *sb.* a hack, riding horse
 Rot, 55/652, *vb. pt. t.* snored
 Roustie, 19/520, *adj.* rusty
 Rout, 54/629, *vb. pt. t.* snored. A.S. *hrútan*
 Rouȝten, 14/1004, *vb. pt. pl.* reeked, cared
 Rowme, 28/812, *sb.* a spot, or place
 Rubeis, 17/467, *sb. pl.* rubies
 Rude, 4/45, *sb.* the cross
 Rufe, 5/80, *sb.* rest, ease ; 6/109, *adj.* rough ; 24/672, roof, ceiling
 Runsy, 28/794, *sb.* a hack, riding horse. *See* Ronsy
 Rusit, 18/483, *vb. pt. t.* wondered, admired
 Ryall, 3/14, *adj.* royal person, *i.e.* king
 Ryally, 24/673, *adv.* royally
 Ryfe, 8/172, *adj.* plentiful
 Sa, 3/8, *adv.* so
 Sadly, 23/658, *adv.* firmly, steadily
 Saill, 10/245, *sb.* sale, market ; 25/716, *sb.* hall, saloon
 Saird, 23/658, *vb. pt. t.* hurt
 Salbe, 4/56, shall be
 Salust, 16/424, *vb. pt. t.* saluted
 Sapheir, 17/466, *sb.* sapphires
 Sayand, 5/77, *pr. p.* saying
 Scant, 11/275, *sb.* lack, need
 Schapin, 17/461, *pp.* shaped
 Scheild, 17/461, *sb.* shield
 Sehene, 17/461, *adj.* shining, glittering
 Schill, 5/59, *adj.* chill, cold
 Schir, 4/44, *sb.* sir
 Schone, 27/768, *sb. pl.* lit. shoes, here = spurs
 Schord, 26/736, *vb. pt. t.* threatened, scolded, abused
 Schow, 25/700, *sb.* shoved, push
 Schroud, 17/461, *pp.* covered, protected
 Seigis, 25/716, *sb. pl.* seats
 Seiznesse, 82/570, *sb.* reconciliation
 Seik, 22/628, *vb.* seek, look for
 Seimit, 28/813, *vb. pt. t.* seemed

- Seir, 3/25, *adj.* different
 Selcouthly, 24/680, *adv.* curiously, strangely
 Semblay, 14/359, *sb.* assembly, meeting
 Semelie, 17/461, *adv.* becomingly
 Sen, 4/51, *conj.* since, as
 Senzeorabill, 25/717, *adj.* lordly, seignorial
 Seriaunce, 48/413, *sb.* *pl.* soldiers: those who served. Lat. *servientem*, acc. of *serviens*, pr. p. of *servio* = to serve
 Seruit, 9/183, *pp.* served
 Sesit, 32/926, *pp.* invested with
 Set, 23/637, *vb.* *pr.* *t.* reckon, consider
 Sey, 106/1393, *vb.* *pt.* *t.* tell
 Sib, 31/901, *adj.* related
 Sic, 4/33, *adv.* so, such
 Sikinge, 96/1063, *pr.* *p.* sighing
 Sindrie, 4/29, *adv.* in different directions; 10/223, *adj.* sundry, various
 Sir, 9/202, *adv.* frequent, many
 Sit, 6/99, *vb.* disregard, disobey
 Skaith, 28/824, *sb.* hurt, injury
 Skill, 4/57, *sb.* reason, sense
 Slane, 31/900, *pp.* slain
 Sobernes, 19/527, *sb.* quietness, peace
 Solempnit, 15/406, *adj.* solemn, saered
 Soudanis, 31/901, *sb.* *pl.* sultans
 Souerance, 30/883, *sb.* mercy, sufferance
 Spaird, 23/656, *vb.* *pt.* *t.* questioned, enquired of
 Speid, 16/428, *vb.* speed, hasten
 Speir, 4/53, *vb.* *pr.* *t.* ask, enquire
 Speris, 4/51, *vb.* *pr.* *t.* askest
 Sperpellit, 3/26, *vb.* *pt.* *t.* were dispersed
 Splenders, 28/814, *sb.* *pl.* splinters
 Sprent, 28/815, *vb.* *pt.* *t.* sprang, leaped
 Springis, 31/904, *sb.* spring
 Spuilȝe, 31/904, *vb.* spoil, ruin
 Squechonis, 24/686, *sb.* *pl.* esutcheons
 Squyary, 11/275, *sb.* attendants
 Stad, 22/605, *pp.* bested, pressed
 Stakkerit, 8/153, *vb.* *pt.* *t.* staggered
 Staluartlie, 4/32, *adv.* bravely, courageously
 Start, 31/895, *sb.* a moment, a brief space
 Stede, 102/1279, *sb.* place
 Steek, 114/1661, *vb.* *pt.* *t.* barred
 Steill, 17/474, *sb.* steel; 22/606, *vb.* steal
 Steir, 16/413, *sb.* stir: on steir = astir, moving
 Steird, 8/175, *pp.* stirred, aroused
 Steiris, 3/12, *vb.* *pr.* *t.* hastens, starts
 Steuen, 59/815, *sb.* a voice
 Stonischit, 8/175, *pp.* astounded, astonished
 Stound, 22/622, *sb.* moment, minute
 Stour, 30/868, *sb.* fight, contest
 Straid, 4/32, *vb.* *pt.* *t.* moved, struggled
 Straik, 8/175, *sb.* blow, stroke; 28/815, *vb.* *pt.* *t.* struck, smote
 Strait, 26/734, *adj.* narrow
 Stray, 18/479: ? on stray = astride
 Stubill, 19/522, *adj.* little, sturdy
 Stude, 17/456, *vb.* *pt.* *t.* stood
 Sture, 3/16, *adj.* rough, strong
 Stynt, 25/702, *vb.* stop
 Succuderus, 31/912, *adj.* arrogant, presumptuous

- Succudiously, 30/859, *adv.* arrogantly, haughtily
- Suddand, 20/542, *adj.* unexpected, unforeseen
- Suith, 4/52, *sb.* truth, sooth
- Summoundis, 6/99, *sb. pl.* orders
- Suppois, 11/259, *vb. pr. t.* am sure, warrant
- Swayne, 22/609, *sb.* man
- Swere, 52/549, *sb.* the neck
- Swoir, 32/945, *vb. pt. t.* swore, took an oath
- Swyith, 6/116, *adv.* quickly, at once
- Syne, 6/185, *adv.* then, afterwards
- Syȝ, 87/738, 745, *vb. pt. t.* saw
- Ta, 21/568, *sb.* take
- Taillis, 10/223, *sb. pl.* tales, stories
- Tak, 32/941, *vb.* surrender, give up
- Takin, 17/459, *sb.* token, sign
- Tane, 30/889, the tane = one : for that ane = that one ; 8/158, *pp.* received
- Targing, 89/833, *sb.* tarrying, delay
- Teind, 18/476, *sb.* tithe, tenth part
- Teir, 18/476, *adj.* tiresome
- Tene, 7/123, *sb.* anger
- Tenefull, 17/460, *adj.* awful
- Tent, 13/316, *sb.* notice, attention
- Teuch, 19/523, *adj.* tough, strong
- Thairin, 4/28, *adv.* therein, in it
- Thairun, 14/376, *adv.* thereon, on that
- Tharth, 20/538, *vb. impers.* ought, it behoves
- Thay, 3/2, *art.* those
- Thecht, 8/166, though, although ; 8/178, *vb. pt. t.* seemed, appeared good to him
- Thopas, 18/470, *sb.* topaz stones
- porte, 68/104, *vb. pt. s.* ought. A.S. þearf
- Thourtour, 21/569, *adj.* cross, transverse
- Thra, 28/804, *sb.* eagerness, speed in thra = eagerly, speedily
- Thraly, 23/659, *adv.* eagerly
- þratten, 87/736, *v. pt. pl.* threatened
- Thrawin, 7/129, *adj.* out of temper
- Threip, 5/79, *vb.* quarrel, fall out ; 9/199, *vb. pr. t.* declare constantly
- Threttie, 14/345, *num. adj.* thirty
- Threttis, 23/659, *sb. pl.* threats
- Thrife, 4/53, *vb.* thrive, prosper
- Thring, 9/199, *vb.* thrust, shoot
- Thristit, 23/659, *vb. pt. t.* thrust himself, pushed
- Throw, 25/699, *adv.* eagerly
- Thus-gait, 8/171, *adv.* thus, in this manner
- Ticht, 17/459, *pp.* tied
- Til, 112/1619, *conj.* while
- Tine, 106/1397, *vb.* lose
- Tit, 16/434, *vb.* drag
- Tite, 45/294, *adv.* soon : also *tite* = at once
- To-blaisterit, 4/28, *vb. pt. t.* blew furiously
- To-come, 94/996, *sb.* coming, arrival
- To-drof, 113/1646, *v. pt. s.* hew in pieees
- To-morne, 5/85, *adv.* to-morrow
- To-queizte, 98/1114, *v. pt. s.* shook
- To-worne, 20/562, *pp.* worn to pieees
- Towsill, 16/434, *vb.* use or handle roughly
- Traist, 4/55, *vb. imp.* trust, believe ; 20/548, *adj.* trusting, confident
- Trauale, 4/48, *sb.* work, labour

- Trauellouris, 5/82, *sb. pl.* travellers
 Trew lufe, 18/475, ? true-love
 knots
 Trimland, 17/460, *pr. p.* trembling
 Trist, 101/1221, *adj.* confident,
 bold
 Tuggill, 19/523, *vb.* struggle, strive
 Tuik, 3/25, *vb. pt. t.* took, followed
 Turnit, 3/4, *vb. pt. t.* returned,
 started back from
 Trow, 30/880, *vb.* believe
 Tyne, 4/58, *vb.* to be lost, to
 perish; 28/827, to lose
 Tyt, 7/123, *vb. pt. t.* took, seized
 Tyte, 30/876, *adv.* quickly, at
 onee
 Tything, 21/584, *sb.* tidings,
 report
- Vmbekest, 16/412, *rb. pt. t.* looked
 round, east his eyes round
 Vnburely, 19/524, *adj.* rough
 Vneourtes, 7/122, *adj.* uncour-
 teous
 Vndeid, 29/858, *adj.* alive, un-
 killed
 Vnderfenge, 39/87, *v. pt. s.* re-
 ceived
 Vnderta, 10/243, *vb. pr. t.* en-
 gage, promise
 Vnder-ȝat, 105/1351, *v. pt. s.* un-
 derstood
 Vneis, 8/157, *adv.* scarcely
 Vngane, 23/663, *pp.* not yet gone
 Vnkend, 11/249, *adj.* unknown
 Vnknawne, 7/127, *adj.* ignorant
 Vnrufe, 4/47, *sb.* trouble, toil
 Vnsemand, 7/148, *adj.* improper,
 unseemly
 Vther, 3/3, *adj.* other
 Venov, 60/845, *sb.* an encounter
 Veseir, 29/842, *sb.* vizor
 Vincussing, 29/828, *vb.* vanquish-
 ing, conquering
- Wa, 11/249, *adj.* unwilling, sorry
 Wachis, 11/276, *sb. pl.* watch-
 men, guards
 Waird, 27/763, *sb.* fate, destiny,
 chance
 Wait, 4/46, *vb. pr. t.* know
 Wald, 15/407, *sb.* moor, downs,
 wolds
 Walkand, 5/73, *pr. v.* travelling,
 walking
 Walkin, 11/277, *vb.* awake
 Walkinnit, 12/282, *vb. pt. t.*
 woke up, awoke
 Wan, 17/462, *vb. pt. t.* won,
 gained
 Wandit, 14/360, *vb. pt. t.* wound
 round, 'ied
 Wane, 3/7, *sb.* palace, dwelling
 Wantoun, 6/100, *adj.* free, quick.
 O.E. *wantowen*= ill-educated, from
 wan—prefix, signifying *want*, and
 A.S. *togen*, educated, *pp.* of *teón*
 Wapnis, 29/838; wappinis, 19/
 517, *sb. pl.* weapons, arms
 Wardecors, 106/1409, *sb.* a body-
 guard: hence, an attendant, a
 squire
 Wardroparis, 11/276, *sb. pl.*
 keepers of the wardrobe
 Warysoun, 31/919, *sb.* reward
 Waryȝede, 101/1231, *v. pt. s.*
 ? cursed or was annoyed
 Wassalage, 30/890, *vb.* action be-
 coming a knight, a great achieve-
 ment
 Wayndit, 10/230, *vb. pt. t.* cared,
 liked
 Wedderis, 3/21, *sb. pl.* weather,
 storm
 Weidis, 20/562, *sb. pl.* clothes
 Weild, 32/926, *sb.* enjoy, possess
 Weildit, 21/580, *vb. pt. t.* ruled,
 was master of
 Weill, 4/46, *adv.* well
 Weir, 12/290, 25/706, *sb.* doubt;
 10/230, hesitation

- Weird, 15/379, *sb.* fate, destiny
 Weit, 6/106, *adj.* wet
 Wem, 57/745, *sb.* a stain. Compare *Sir Ferumbras*, l. 5725
 Weryouris, 27/769, *sb. pl.* warriors, fighting men
 Weschin, 7/145, *pp.* washed
 Wicht, 4/36, *adj.* rough, boisterous; 27/792, valiant, doughty
 Wickit, 3/20, *adj.* boisterous, tempestuous
 Wildeis, 14/368, *sb. pl.* ropes made of twigs of willow
 Will, 4/35, *adj.* lost, astray
 Willar, 7/140, *adj.* more lost, astray
 Win, 6/110, *vb.* succeed; 22/627, *vb.* find out, seek; 32/928, *sb.* pleasure, enjoyment
 Winnis, 19/529, *vb. pr. t.* dwells, lives
 Wirk, 32/932, *vb.* work, act
 Wise, 16/436, *adj.* in one's senses, sane
 Wist, 3/21, *vb. pt. t.* knew
 Wit, 95/1032, *sb.* blame; 10/228, *rb.* know, be informed
 With thy, 5/70, provided, if
 Witten, 22/606, *pp.* known
 Wold, 101/1228, *sb.* power, rule. So in *Sir Ferumbras*, l. 334; and *Perceval*, 2006:
 "That had those londis in wolde."
 Wond, 46/340, *vb.* turn, move
 Worschip, 28/827, *sb.* prize, glory
 Worthis, 24/694, *vb. pr. t.* has become, there is
 Worthyest, 9/188, *adj.* finest, best
 Wosche, 10/217, *vb. pt. t.* washed
 Wox, 4/35, *vb. pt. t.* became, was
 Wraith, 6/100, *adj.* angry, wrath
 Wrake, 38/40, *sb.* destruction
 Wreche, 105/1364, *sb.* ruin, calamity
 Wrocht, 11/266, *pp.* made, prepared
 Wroþerhele, 51/532, *sb.* an ill fate, ruin
 Wy, 21/580, *sb.* men, nobles
 Wylit, 25/712, *pp.* beguiled, seduced
 Wyn, 31/921, ? pleasant
 Wynning, 10/229, *sb.* dwelling, residence: thy maist wynning = thy usual residence
 Wythest, 27/769, *adj.* most valiant, mightiest
 Yare, 39/83, *adv.* ready
 Y-corn, 49/448, *pp.* chosen
 Y-schent, 51/508, *pp.* disgraced
 ȝaf, 71/192, *pt. s.* gave (a thought)
 ȝaip, 22/630, *adj.* crafty, cunning
 ȝair, 22/643, *adv.* earnestly, carefully
 ȝald, 10/226, *vb. pt. t.* gave, returned
 ȝarne, 29/840, *vb. imper.* think, consider
 ȝed, 20/547; ȝeid, 7/131, *vb. pt. t.* went, proceeded
 ȝeir, 9/202, *vb.* year
 ȝeman, 22/630, *sb.* servant, attendant
 ȝern, 44/275, *adv.* readily, easily
 ȝerne, 23/643, *sb.* take care of
 ȝet, 22/611, *vb.*; ȝettis, 23/635, *sb. pl.* gate, entrance
 ȝilte, 94/978, *imp. sb.* yield
 ȝole, 49/442, *sb.* yule-tide: Christmas
 ȝone, 25/708, *adv.* yonder
 ȝule tyde, 3/4, *sb.* Christmas



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